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The History Of English Poetry

From The Close of the Eleventh To The Commencement of the Eighteenth
Century

Warton, Thomas

London, 1774

Section II. Satirical ballad in the thirteenth century. The king's poet.
Robert of Brunne. Antient political ballads. Robert of Brunne. The Brut of
England. Le Roman le Rou. Gestes and jestours. ...

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S E C T. II.

HITHERTO we have been engaged in examining the state of our poetry from the conquest to the year 1200, or rather afterwards. It will appear to have made no very rapid improvement from that period. Yet as we proceed, we shall find the language losing much of its antient barbarism and obscurity, and approaching more nearly to the dialect of modern times.

In the latter end of the reign of Henry the third, a poem occurs, the date of which may be determined with some degree of certainty. It is a satirical song, or ballad, written by one of the adherents of Simon de Montfort earl of Leicester, a powerful baron, soon after the battle of Lewes, which was fought in the year 1264, and proved very fatal to the interests of the king. In this decisive action, Richard king of the Romans, his brother Henry the third, and prince Edward, with many others of the royal party, were taken prisoners.

I.

Sitteth alle stille, ant herkeneth to me :
 The kyng of Alemaigne ^a, bi mi leaute ^b,
 Thritti thousand pound askede he
 For te make the pees ^c in the countre ^d,
 And so so he dude more.
 Richard, thah ^e thou be ever tricchard ^f,
 Tricthen shall thou never more.

^a The king of the Romans.

^b Loyalty.

^c Peace.

^d The barons made this offer of thirty thousand pounds to Richard.

^e Though;

^f Treacherous.

II.

Richard of Alemaigne, whil that he was kying,
 He spende al is trefour opon swyvyng,
 Haveth he nout of Walingford oferlyng ^s,
 Let him habbe, ase he brew, bale to dryng ^b,
 Mauge Wyndefore ⁱ,
 Richard, thah thou, &c,

III.

The kyng of Alemaigne wende do ful wel ^k,
 He saisede the mulne for a castel ^l,
 With hare ^m sharpe swerdes he grounde the stel,
 He wende that the sayles were mangonel ⁿ,
 To help Wyndefore.
 Richard, thah thou, &c.

IV.

The kyng of Alemaigne gederede ^o ys oft,
 Makede hym a castel of a mulne post ^s,

^s *Overlyng*. i. e. superiour. But perhaps the word is osterlyng, for *esterlyng*, a French piece of money. Wallingford was one of the honours conferred on Richard, at his marriage with Sanchia daughter of the count of Provence.

^b "Let him have, as he brews, poison to drink."

ⁱ Windfor-castle was one of the king's chief fortresses.

^k "Thought to do full well."

^l Some old chronicles relate, that at the battle of Lewes Richard was taken in a windmill. Hearne MSS. Coll. vol. 106. p. 82. Robert of Gloucester mentions the same circumstance, edit. Hearne, p. 547.

The king of Alemaigne was in a wind-mulle inome.

Richard and prince Edward took shelter in the Grey-friars at Lewes, but were afterwards imprisoned in the castle of Wallingford. See Hearne's Langtoft, Gloss. p. 616. And Rob. Glouc. p. 548. Robert de Brunne, a poet of whom I shall speak at large in his proper place, translates the onset of this battle with some spirit, edit. Hearne, p. 217.

Symon com to the felde, and put up his banere,
 The kyng schewed forth his schelde, his dragon ful aultere:
 The kyng saide on hie, *Simon ico vous desie*, &c.

^m Their. ⁿ Battering-rams.
^o Gathered. ^p Mill-post.

Wende

Wende with is prude^a, ant is muckele boft,
Brohte from Almayne mony fori goft^b;

To flore Wyndefore.

Richard, thah thou, &c.

V.

By god that is aboven ous he dude muche fynne,
That let paffen over fee the erl of Warynne^c:
He hath robbed Engelond, the mores, ant the fenne,
The gold, ant the felver, and y-boren henne,
For love of Wyndefore.

Richard, thah thou, &c.

VI.

Syre Simonde de Mountfort hath fuore bi ys chyn,
Hevede^d he nou here the erle of Waryn,
Shuld he never more come to is yn^e,
Ne with fhelde, ne with spere, ne with other gyn^f,
To help of Wyndefore:

Richard, thah thou, &c.

VII.

Syre Simond de Montfort hath fwore bi ys fot,
Hevede he nou here Sire Hue of de Bigot,

^a Pride.

^b He brought with him many foreigners, when he returned to England, from taking possession of his dignity of king of the Romans. This gave great offence to the barons. It is here insinuated, that he intended to garrison Windsor-castle with these foreigners. The barons obliged him to

dismiss most of them soon after he landed in England.

^c The earl of Warren and Surry, and Hugh le Bigot the king's justiciary, mentioned in the seventh stanza, had fled into France.

^d Had. ^e Habitation, home.

^f Engine, Weapon.

Al he shulde grante hen twelfemonth scot³
 Shulde he never more with his sot pot,
 To help Wyndefore.
 Richard thah thou, &c.

These popular rhymes had probably no small influence in encouraging Leicester's partisans, and diffusing his fiction. There is some humour in imagining that Richard supposed the windmill to which he retreated, to be a fortification; and that he believed the sails of it to be military engines. In the manuscript from which this specimen is transcribed, immediately follows a song in French, seemingly written by the same poet, on the battle of Evesham fought the following year; in which Leicester was killed, and his rebellious barons defeated⁷. Our poet looks upon his hero as a martyr: and particularly laments the loss of Henry his son, and Hugh le Despenser justiciary of England. He concludes with an English stanza, much in the style and spirit of those just quoted.

A learned and ingenious writer, in a work which places the study of the law in a new light, and proves it to be an entertaining history of manners, has observed, that this ballad on Richard of Alemaigne probably occasioned a statute against libels in the year 1275, under the title, "Against slanderous reports, or tales to cause discord betwixt king and people²." That this spirit was growing to an extravagance which deserved to be checked, we shall have occasion to bring further proofs.

I must not pass over the reign of Henry the third, who died in the year 1272, without observing, that this monarch

¹ Year's tax. I had transcribed this ballad from the British Museum, and written these few cursory explanations, before I knew that it was printed in the second edition of doctor Percy's Ballads, ii. 1. See MSS. Harl. ut supr. f. 58. b.
² f. 59. It begins,

Chaunter meisoit | mon ever le voit | en un duré langage,
 Tut en pluraunt | fust fet le chaunt | de nostre duz Baronage, &c.

³ OBSERVATIONS UPON THE STATUTES, CHIEFLY THE MORE ANCIENT, &c. edit. 1766. p. 71.

entertained

entertained in his court a poet with a certain salary, whose name was Henry de Avranches^a. And although this poet was a Frenchman, and most probably wrote in French, yet this first instance of an officer who was afterwards, yet with sufficient impropriety, denominated a *poet laureate* in the English court, deservedly claims particular notice in the course of these annals. He is called *Master Henry the Versifier*^b: which appellation perhaps implies a different character from the royal *Minstrel* or *Joculator*. The king's treasurers are ordered to pay this *Master Henry* one hundred shillings, which I suppose to have been a year's stipend, in the year 1251^c. And again the same precept occurs under the year 1249^d. Our master Henry, it seems, had in some of his verses reflected on the rusticity of the Cornish men. This insult was resented in a Latin satire now remaining, written by Michael Blaunpayne, a native of Cornwall, and recited by the author in the presence of Hugh abbot of Westminster, Hugh de Mortimer official of the archbishop of Canterbury, the bishop elect of Winchester, and the bishop of Rochester^e. While we are speaking of the *Versifier*

^a See Carew's Surv. Cornw. p. 58. edit. 1602.

^b Henry of Huntingdon says, that Walo *Versificator* wrote a panegyric on Henry the first. And that the same Walo *Versificator* wrote a poem on the park which that king made at Woodstock. Apud Leland's Collectan. vol. ii. 303. i. 197. edit. 1770. Perhaps he was in the department of Henry mentioned in the text. One Gualo, a Latin poet, who flourished about this time, is mentioned by Bale, iii. 5. and Pitts, p. 233. He is commended in the *POLICRATICON*. A copy of his Latin hexametrical satire on the monks is printed by Matthias Flacius, among miscellaneous Latin poems *De corrupto Ecclesie statu*, p. 489. Basil. 1557. oct.

^c "Magistro Henrico Versificatori." See Madox, Hist. Excheq. p. 268.

^d Ibid. p. 674. In MSS. Digb. Bibl. Bodl. I find, in John of Hoveden's *Salutationes quinquaginta Marie*, "Mag.

"Henricus, VERSIFICATOR MAGNUS, de B. Virgine, &c."

^e MSS. Bibl. Bodl. Arch. Bodl. 29. in pergam. 4to. viz. "Versus magistri Michaelis Cornubiensis contra Mag. Henricum Abricensem coram dom. Hugone abbate Westmon. et aliis." fol. 81. b. *Princ.* "ARCHIPOETA vide quod non sit cura tibi de." See also fol. 83. b. Again, fol. 85.

Fendo poeta prius te diximus ARCHIPOETAM,
Quam pro possico nunc dicimus esse poetam,
Imo poeticulum, &c.

Archipoeta means here the king's chief poet.

In another place our Cornish satirist thus attacks master Henry's person.

Est tibi gamba capri, crus passeris, et latus apri;
Os leporis, catuli nasus, dens et gena muli:
Frons vetulae, tauri caput, et color undique mauri.

In

of Henry the third, it will not be foreign to add, that in the thirty-sixth year of the same king, forty shillings and one pipe of wine were given to Richard the king's harper, and one pipe of wine to Beatrice his wife^e. But why this gratuity of a pipe of wine should also be made to the wife, as well as to the husband, who from his profession was a genial character, appears problematical according to our present ideas.

The first poet whose name occurs in the reign of Edward the first, and indeed in these annals, is Robert of Gloucester, a monk of the abbey of Gloucester. He has left a poem of considerable length, which is a history of England in verse, from Brutus to the reign of Edward the first. It was evidently written after the year 1278, as the poet mentions king Arthur's sumptuous tomb, erected in that year before the high altar of Glastenbury church^f: and he declares himself a living witness of the remarkably dismal weather which distinguished the day on which the battle of Evesham above-mentioned was fought, in the year 1265^g. From these and other circumstances this piece appears to have been composed about the year 1280. It is exhibited in the manuscripts, is cited by many antiquaries, and printed by Hearne, in the Alexandrine measure: but with equal probability might have been written in four-lined stanzas. This rhyming chronicle is totally destitute of art or imagination. The author has clothed the fables of Geoffrey of Monmouth in rhyme, which have often a more poetical air in Geoffrey's prose. The

In a blank page of the Bodleian manuscript, from which these extracts are made, is written, "Iste liber constat fratri Johanni de Wallis monacho Rameseye." The name is elegantly enriched, with a device. This manuscript contains, among other things, *Planctus de Excidio Trojæ*, by Hugo Prior de Montacuto, in rhyming hexameters and pentameters, viz. fol. 89. Camden cites other Latin verses of Michael Blaunpain, whom he calls "Merry Michael

"the Cornish poet." Rem. p. 10. See also p. 489. edit. 1674. He wrote many other Latin pieces, both in prose and verse.

^e Rot. Pip. an. 36. Henr. iii. "Et in uno dolio vini empto et dato magistro Ricardo Citharista regis, xl. fol. per Br. Reg. Et in uno dolio empto et dato Beatrici uxori ejusdem Ricardi."

^f Pag. 224. edit. Hearne. Oxon. 1724.
^g Pag. 560.

language

language is not much more easy or intelligible than that of many of the Norman Saxon poems quoted in the preceding section : it is full of Saxonisms, which indeed abound, more or less, in every writer before Gower and Chaucer. But this obscurity is perhaps owing to the western dialect, in which our monk of Gloucester was educated. Provincial barbarisms are naturally the growth of extreme counties, and of such as are situated at a distance from the metropolis : and it is probable, that the Saxon heptarchy, which consisted of a cluster of seven independent states, contributed to produce as many different provincial dialects. In the mean time it is to be considered, that writers of all ages and languages have their affectations and singularities, which occasion in each a peculiar phraseology.

Robert of Gloucester thus describes the sports and solemnities which followed king Arthur's coronation.

The kyng was to ys paleys, tho the servyse was y do ^a,
 Ylad wyth his menyne, and the quene to hire also.
 Vor hii hulde the olde usages, that men wyth men were
 By them fulve, and wymmen by hem fulve also there ^b.
 Tho hii were echone yfett, as yt to her stat bycom,
 Kay, king of Aungeo, a thousand knytes nome
 Of noble men, yclothed in ermyne echone
 Of on fywete, and servede at thys noble fest anon.
 Bedwer the botyler, kyng of Normandye,
 Nom also in ys half a vayr companye
 Of one fywyte^c wortto servy of the botelerye.
 Byvore the quene yt was also of al fuche cortesyne,
 Vorto telle al the noblye thet ther was ydo,
 They my tonge were of stel, me sfolde nocht dure therto.

^a " When the service in the church was finished."

^b " They kept the antient custom at festivals, of placing the men and women separate. Kay, king of Anjou, brought

" a thousand noble knights cloathed in ermyne of one suit, or *sera*."

^c " Brought also, on his part, a fair company cloathed uniformly."

H

Wymmen

Wymmen ne kepte of no kyngt as in druery ^k,
 Bote he were in armys wel yproved, and atte leste thrye ^l.
 That made, lo, the wymmen the chaftore lyf lede,
 And the kyngtes the stalwordore ^m, and the betere in her dede.
 Sone after thys noble mete ⁿ, as ryght was of fuch tyde,
 The kynghts atyled hem aboute in eche fyde,
 In feldys and in medys to prove her bachelerye ^o.
 Somme wyth lance, fome wyth fuerd, wythoute vylenye,
 Wyth pleyng at tables, other atte chekere ^p,
 Wyth caftyng, other wyth flettinge ^q, other in fome ogyrt
 manere.

And wuch fo of eny game adde the mayftrye,
 The kyng hem of ys gyfeth dyde large cortysye.
 Up the alurs of the caftles the laydes thanne fode,
 And byhulde thys noble game, and wyche kyngts were god.
 All the thre hexte dawes ^r ylafe thys nobleye
 In halles and in veldes, of mete and eke of pleye.
 Thys men com the verthe ^s day byvore the kyng there,
 And he gef hem large gyftys, evere as hii werthe were.
 Bifhopryches and cherches clerkes he gef fomme,
 And caftles and townes kyngtes that were ycome ^t.

Many of thefe lines are literally translated from Geoffry of Monmouth. In king Arthur's battle with the giant at

^k Modesty, decorum. ^l Thrice.

^m More brave.

ⁿ "Soon after this noble feaft, which was proper at fuch an occafion, the knights accoutred themfelves."

^o Chivalry, courage, or youth.

^p Chefs. It is remarkable, that among the nine exercifes, or accomplifhments, mentioned by Kolfon, an antient northern chief, one is Playing at chefs. Bartholin. ii. c. 8. p. 420. This game was familiarifed to the Europeans after the cruſades. The romances which followed thoſe expeditions are full of it. Kolfon, above-mentioned, had made a pilgrimage into the holy land. But from the principles advanced in the firſt INTRO-

DUCTORY DISSERTATION, this game might have been known in the North before. In the mean time, it is probable that the Saracens introduced it into Spain before the cruſades. It is mentioned by G. of Monmouth, and in the Alexiad of Anna Commena. See Mem. Acad. Lit. v. 232.

^q Different ways of playing at chefs. "The ladies ſtood on the walks made within the battlements of the caſtle."

^r "All the three high, or chief days. In hills and fields, of feaſting, and turneyng, &c."

^s Fourth.

^t Pag. 191. 192.

Barbesflect,

Barbesfleet, there are no marks of Gothic painting. But there is an effort at poetry in the description of the giant's fall.

Tho grislych yal the ffirewe tho, that grislych was his bere,
He vel doun as a gret ok, that bynethe yeorve were,
That it thogte that al hul myd the vallynge fflok "

That is, " This cruel giant yelled so horribly, and so vehement was his fall, that he fell down like an oak cut through at the bottom, and all the hill shook while he fell." But this stroke is copied from Geoffry of Monmouth; who tells the same miraculous story, and in all the pomp with which it was perhaps dressed up by his favourite fablers. " Exclamavit vero invifus ille; et velut quercus ventorum viribus eradicata, cum maximo fonitu corruit." It is difficult to determine which is most blameable, the poetical historian, or the profaic poet.

It was a tradition invented by the old fablers, that giants brought the stones of Stonehenge from the most sequestered deserts of Africa, and placed them in Ireland; that every stone was washed with juices of herbs, and contained a medical power; and that Merlin the magician, at the request of king Arthur, transported them from Ireland, and erected them in circles on the plain of Amesbury, as a sepulchral monument for the Britons treacherously slain by Hengist. This fable is thus delivered, without decoration, by Robert of Glocester.

" Sire kyng, quoth Merlin tho, fuche thynges y wis
" Ne bethe for to schewe nogt, but wen gret nede ys,
" For gef iche feid in bismare, other bute it ned were,
" Sone from me he wold wende the goft, that doth me lere "

" Pag. 208.

" If I should say any thing out of wantons or vanity, the spirit, or demon, which teaches me, would immediately leave

me. " Nam si ea in derisionem, sive vanitatem, proferrem, taceret Spiritus qui me docet, et, cum opus superveniret, recederet." Galfrid. Mon. viii. 10.

H 2

The

The kyng, tho non other nas, bod hym fom quoyntise
 Bithinke about thilk cors that so noble were and wyse ^x.
 " Sire kyng, quoth Merlin tho, gef thou wolt here caste
 " In the honour of men, a worke that ever schal ylaste ^y,
 " To the hul of Kylar ^z fend in to Yrlond,
 " Aftur the noble stonnes that ther habbet ^a lenge ystonde;
 " That was the treche of giandes ^b, for a quoynte work ther ys
 " Of stonnes al wyth art ymad, in the world such non ys,
 " Ne ther nys nothing that me scholde myd strengthe adoune
 " cast.

" Stode heo here, as heo doth there ever a wolde last ^c."
 The kyng fomdele to lyghe ^d, tho he herde this tale,
 " How mygte, he feyde, fuche stonnes so grete and so fale ^e,
 " Be ybroght of so fer lond? And get mist of were,
 " Me wolde wene, that in this londe no ston to wonke nere,"
 " Syre kyng, quoth Merlyn, ne make nocht an ydel such
 " lyghyng.

" For yt nys an ydel nocht that ich tell this tythyng ^f.
 " For in the farreste stude of Affric giands while fette ^g
 " Thike stonnes for medycyne and in Yrlond hem sette,
 " While heo wonenden in Yrlond to make here bathes there,
 " Ther undir forto bathi wen thei fyk were.
 " For heo wuld the stonnes wasch and ther enne bathe ywis.
 " For ys no ston ther among that of gret vertu nys ^h."
 The kyng and ys conseil radde ⁱ the stonnes forto fette,
 And with gret power of batail gef any more hem lette

^x " Bade him use his cunning, for the
 " sake of the bodies of those noble and
 " wise Britons."

^y " If you would build, to their honour,
 " a lasting monument."

^z " To the hill of Kildare."

^a Have.

^b " The dance of giants." The name
 of this wonderful assembly of immense stones.

^c " Grandes sunt lapides, nec est aliquis
 " cuius virtuti cedant. Quod si eo modo,
 " quo ibi positi sunt, circa plateam loca-

" buntur, stabunt in æternum." Galfrid.
 Mon. viii. x. 11.

^d " Somewhat laughed."

^e " So great and so many." ^f Tyding.

^g " Giants once brought them from the
 " farthest part of Africa, &c."

^h " Lavabant namque lapides et infra
 " balnea diffundebant, unde ægroti cura-
 " bantur. Miscebant etiam cum herbarum
 " confectionibus, unde vulnerati sanaban-
 " tur. Non est ibi lapis qui medicamento
 " careat." Galfrid. Mon. ibid. ⁱ Rode.

Uter the kynges brother, that Ambrose hett also,
 In another name ychose was therto,
 And fiftene thousand men this dede for to do
 And Merlyn for his quaintise thider went also *.

If any thing engages our attention in this passage, it is the wildness of the fiction; in which however the poet had no share.

I will here add Arthur's intrigue with Ygerne.

At the fest of Estre tho kyng fende ys sonde,
 That heo comen alle to London the hey men of this londe,
 And the levedys al fo god, to ys noble fest wyde,
 For he schulde crowne here, for the hie tyde.
 Alle the noble men of this lond to the noble fest come,
 And heore wyves and heore dogtren with hem mony nome,
 This fest was noble ynow, and nobliche y do;
 For mony was the faire ledy, that y come was therto.
 Ygerne, Gorloys wyf, was fairest of echon,
 That was contasse of Cornewail, for so fair nas ther non.
 The kyng by huld hire faste y now, and ys herte on hire caste,
 And thogte, thay heo were wyf, to do folye atte last.

* Pag. 145. 146. 147. That Stonehenge is a British monument, erected in memory of Hengist's massacre, rests, I believe, on the sole evidence of Geoffry of Monmouth, who had it from the British bards. But why should not the testimony of the British bards be allowed on this occasion? For they did not invent facts, so much as fables. In the present case, Hengist's massacre in an allowed event. Remove all the apparent fiction, and the bards only say, that an immense pile of stones was raised on the plain of Ambresbury in memory of that event. They lived too near the time to forge this origin of Stonehenge. The whole story was recent, and from the immensity of the work itself, must have been still more notorious. Therefore their forgery would have been too glaring. It may be objected, that they were fond of referring every thing stupendous to their fa-

vourite hero Arthur. This I grant: but not when known authenticated facts stood in their way, and while the real cause was remembered. Even to this day, the massacre of Hengist, as I have partly hinted, is an undisputed piece of history. Why should not the other part of the story be equally true? Besides the silence of Nennius, I am aware, that this hypothesis is still attended with many difficulties and improbabilities. And so are all the systems and conjectures ever yet framed about this amazing monument. It appears to me, to be the work of a rude people who had some ideas of art: such as we may suppose the Romans left behind them among the Britons. In the mean time I do not remember, that in the very controverted etymology of the word *Stonehenge* the name of HENGIST has been properly or sufficiently considered.

He

He made hire semblant fair y now, to non other so gret.
 The erl nas not ther with y payed, tho he yt under get.
 Aftur mete he nom ys wyfe myd stordy med y now,
 And, with oute leve of the kyng, to ys contrei drow.
 The kyng fende to hym tho, to by leve al nygt,
 For he moſte of gret conſel hadde ſom inſygt.
 That was for nogt. Wolde he nogt the kyng fende get ys
 ſonde.

That he by levede at ys parlemente, for nede of the londe.
 The kyng was, tho he nolde nogt, anguyſſous and wroth.
 For deſpyte he wolde a wreke be he ſwor ys oth,
 Bute he come to amendement. Ys power atte laſte
 He garked, and wende forth to Cornewail faſte.
 Gorloys ys caſteles a ſtore al a boutte.
 In a ſtrong caſtel he dude ys wyf, for of hire was al ys doute.
 In another hym ſelf he was, for he nolde nogt,
 Gef cas come, that heo were bothe to dethe y brogt.
 The caſtel, that the erl inne was, the kyng by ſege de faſte,
 For he mygte ys gynnes for ſchame to the oter caſte.
 Tho he was ther ſene nygt, and he ſpedde nogt,
 Igerne the conteffe ſo muche was in ys thogt,
 That he nuſte nen other wyt, ne he ne mygte for ſchame
 Telle yt bute a pryve knygt, Ulfyn was ys name,
 That he truſte meſt to. And tho the knygt herde this,
 “ Syre, he ſeide, y ne can wyte, wat red here of ys,
 “ For the caſtel ys ſo ſtrong, that the lady ys inne,
 “ For ich wene al the lond ne ſchulde yt myd ſtrengthe
 “ wyne.
 “ For the ſe geth al aboute, but entre on ther nys,
 “ And that ys up on harde rockes, and ſo narw wei it ys,
 “ That ther may go bote on and on, that thre men with inne
 “ Mygte ſle al the londe, er heo com ther inne.
 “ And nogt for than, gef Merlyn at thi conſeil were,
 “ Gef any mygte, he couthe the beſt red the lere.”

Merlyn

Merlyn was fone of fend, pleid yt was hym fone,
That he schulde the beste red segge, wat were to done.
Merlyn was fory ynow for the kyng's folye,
And natheles, "Sire kyng, he seide, there mot to maistrie,
"The erl hath twey men hym nert, Brygthoel and Jordan.
"Ich wol make thi self gef thou wolt, thoru art that y can,
"Habbe al tho fourme of the erl, as thou were rygt he,
"And Olfyn as Jordan, and as Brithoel me."
This art was al clene y do, that al changet he were,
Heo thre in the otheses forme, the selve at yt were.
Ageyn even he wende forth, nuste nomon that cas,
To the castel heo come rygt as yt evene was.
The porter y se ys lord come, and ys moste privey twei,
With god herte he lette ys lord yn, and ys men beye.
The contas was glad y now, tho hire lord to hire com
And eyther other in here armes myd gret joye nom.
Tho heo to bedde com, that so longe a two were,
With hem was so gret delyt, that bitwene hem there
Bi gete was the beste body, that ever was in this londe,
Kyng Arthure the noble mon, that ever worthe underfonde.
Tho the kyng's men nuste amorwe, wer he was bi come,
Heo ferde as wodemen, and wende he were ynome.
Heo a faileden the castel, as yt schulde a doun anon,
Heo that with inne were, garkedede hem echon,
And snyte out in a sole wille, and fogte myd here fon:
So that the erl was y slave, and of ys men mony on,
And the castel was y nome, and the folk to sprad there,
Get, tho thei hadde al ydo, heo ne fonde not the kyng there.
The tything to the contas fone was y come,
That hire lord was y slawe, and the castel y nome.
Ac tho the messinger hym sey the erl, as hym thogte,
That he hadde so foule plow, ful fore hym of thogte,
The contasse made som del deol, for no sothnesse heo nuste.
The kyng, for to glade here, bi clupte hire and cust.

" Dame,

" Dame, he seide, no fixt thou wel, that les yt ys al this :
 " Ne woft thou wel ich am olyue. Ich wole the fegge how
 " it ys.
 " Out of the castel stilleliche ych wende al in private,
 " That none of myne men yt nuste, for to speke with the.
 " And tho heo miste me to day, and nuste wer ich was,
 " Heo ferden rigt as gydie men, myd wam no red nas,
 " And fogte with the folk with oute, and habbeth in this manere
 " Y lore the castel and hem selue, ac wel thou woft y am here.
 " Ac for my castel, that is ylore, fory ich am y now,
 " And for myn men, that the kyng and ys power slog.
 " Ac my power is now to lute, ther fore y drede fore,
 " Leste the kyng us nyme here, and forwe that we were more.
 " Ther fore ich wole, how so yt be, wende agen the kyng,
 " And make my pays with hym, ar he us to schame
 " brynge."

Forth he wende, and het ys men that gef the kyng come,
 That hei schulde hym the castel gelde, ar he with strengthe
 it nome.

So he come toward ys men, ys own forme he nom,
 And levede the erle's fourme, and the kyng Uter by com.
 Sore hym of thogte the erle's deth, ac in other half he fonde
 Joye in hys herte, for the contasse of spoushed was unbonde,
 Tho he hadde that he wolde, and payfed with ys son,
 To the contasse he wende agen, me let hym in a non.
 Wat halt it to talle longe : bute heo were seth at on,
 In gret loue longe y now, wan yt noldē other gon ;
 And hadde to gedere this noble sone, that in the world ys
 pere nas,
 The kyng Arture, and a dogter, Anne hire name was¹.

In the latter end of the reign of Edward the first, many
 officers of the French king having extorted large sums of

¹ Chron. p. 156.

money

money from the citizens of Bruges in Flanders, were murdered: and an engagement succeeding, the French army, commanded by the count du Saint Pol, was defeated; upon which the king of France, who was Philip the Fair, sent a strong body of troops, under the conduct of the count de Artois, against the Flemings: he was killed, and the French were almost all cut to pieces. On this occasion the following ballad was made in the year 1301^m.

Lufteneth, lordinges, bothe zonge and olde,
 Of the Freynshe men that were so proude ante bolde,
 How the Flemmyshe men bohten hem ante solde,
 Upon a Wedneseday,
 Betere hem were at home in huere londe,
 Than force seche Flemishe bi the sea stronde
 Whare rouch moni Frensh wyf wryngeth hire honde,
 And syngeth welaway.
 The kynge of Ffrance made statutes newe,
 In the londe of Flaundes among false ant trewe,
 That the communs of Bruges ful fore can arewe,
 And seiden among hem,
 Gedere we us to gedere hardilyche at ene,
 Take we the bailifs by twenty and bi tene,
 Clappe we of the hevedes an oven o the grene,
 Ant cast we in the fen.
 The webbes ant the fullaris assembled hem alle,
 And makeden huere counfail in huere commune halle,
 Token Peter conyng huere kynge to call
 Ant be huere cheveteyne, &c^a.

These verses shew the familiarity with which the affairs of France were known in England, and display the disposition of the English towards the French, at this period. It

^a The last battle was fought that year, Jul. 7. ^b MSS. Harl. 2253. f. 73. b.

It appears from this and previous instances, that political ballads, I mean such as were the vehicles of political satire, prevailed much among our early ancestors. About the present era, we meet with a ballad complaining of the exorbitant fees extorted, and the numerous taxes levied, by the king's officers^o. There is a libel remaining, written indeed in French Alexandrines, on the commission of trayl-baston^p, or the justices so denominated by Edward the first, during his absence in the French and Scotch wars, about the year 1306. The author names some of the justices or commissioners, now not easily discoverable: and says, that he served the king both in peace and war in Flanders, Gascony, and Scotland^q. There is likewise a ballad against the Scots, traitors to Edward the first, and taken prisoners at the battles of Dunbar and Kykenclaf, in 1305, and 1306^r. The licentiousness of their rude manners was perpetually breaking out in these popular pasquins, although this species of petulance usually belongs to more polished times.

Nor were they less dexterous than daring in publishing their satires to advantage, although they did not enjoy the many conveniencies which modern improvements have afforded for the circulation of public abuse. In the reign of Henry the sixth, to pursue the topic a little lower, we find a ballad of this species stuck on the gates of the royal palace, severely reflecting on the king and his counsellors then sitting in parliament. This piece is preserved in the Ashmolean museum, with the following Latin title prefixed. "*Copia scedula vobis domini regis existentis in parlamento suo tento apud Westmonasterium mense marcii anno regni Henrici sexti vicesimo octavo.*" But the antient ballad was often applied to better purposes: and it appears from a valuable collection of these little pieces,

^o Ibid. f. 64. There is a song half Latin and half French, much on the same subject. Ibid. f. 137. b.

^p See Spelman and Dufresne in Voc.

And Rob. Brunne's Chron. ed. Hearne, p. 328.

^q MSS. Harl. ibid. f. 113. b.

^r Ibid. f. 59.

lately

lately published by my ingenious friend and fellow-labourer doctor Percy, in how much more ingenuous a strain they have transmitted to posterity the praises of knightly heroism, the marvels of romantic fiction, and the complaints of love.

At the close of the reign of Edward the first, and in the year 1303, a poet occurs named Robert Mannyng, but more commonly called Robert de Brunne. He was a Gilbertine monk in the monastery of Brunne, or Bourne, near Depyng in Lincolnshire: but he had been before professed in the priory of Sixhille, a house of the same order, and in the same county. He was merely a translator. He translated into English metre, or rather paraphrased, a French book, written by Groshead bishop of Lincoln, entitled, MANUEL PECHE, or MANUEL de PECHE, that is, the MANUAL OF SINS. This translation was never printed¹. It is a long work, and treats of the decalogue, and the seven deadly sins, which are illustrated with many legendary stories. This is the title of the translator. "Here bygynneth the boke that
" men clepyn in Frenshe MANUEL PECHE, the which boke
" made yn Frenshe Robert Groofeste byshop of Lyncoln." From the Prologue, among other circumstances, it appears that Robert de Brunne designed this performance to be sung to the harp at public entertainments, and that it was written or begun in the year 1303².

For lewed³ men I undyrtoke,
In Englyshe tonge to make this boke:
For many beyn of fuche manere
That talys and rymys wyle blethly⁴ here,

¹ MSS. Bibl. Bodl. N. 415. membr.
fol. Cont. 80. pag. Pr. "Fadyr and sone
" and holy goste." And MSS. Harl. 1701.

² Fol. 1. a.
³ Laymen, illiterate.
⁴ Gladly.

In gamys and festys at the ale^x
 Love men to lestene trotonale^y:
 To all crystyn men undir sunne,
 And to gode men of Brunne;
 And specialli al bi name
 The felausshipe of Symprynghame^z,
 Roberd of Brunne greteth yow,
 In alle godeness that may to prow^a.
 Of Brymwake yn Kestevene^b
 Syxe myle besyde Sympryngham evene,
 Y dwelled in the priorye
 Fyftene yere in cumpanye,
 In the tyme of gode Dane Jone
 Of Camelton that now is gone;
 In hys tyme was I ther ten yeres
 And knewe and herde of hys maneres;
 Sythyn with Dan Jon of Clyntone
 Fyve wyntyre wyth hym gan I wone,
 Dan Felyp was maystyr in that tyme
 That I began thys Englysh ryme,
 The yeres of grace fyd^c than to be
 A thousand and thre hundred and thre.
 In that tyme turned y thys
 In Englysh tonge out of Frankys.

^x So in the *Vision* of P. Plowman, fol. xxvi. b. edit. 1550.

I am occupied every day, holy day and other,
 With idle tales at the Ale, &c.
 Again, fol. 1. b.

—Foughten at the Ale
 In glotony, godwote, &c.

Chaucer mentions an *Alesake*, *Prol.* v. 669.
 Perhaps, a May-pole. And in the *Plow-*

man's Tale, p. 185. Urr. edit. v. 2110.

And the chief chantours at the *nale*.

^y Truth and all.

^z The name of his order. ^a Profit.

^b A part of Lincolnshire. *Chron. Br.* p. 311.

At Lincoln the parlement was in Lyndefay
 and Kestevene.

Lyndefay is Lincolnshire, *ibid.* p. 248. See
 a story of three monks of Lyndefay, *ibid.*
 p. 80. ^c Fell.

From

From the work itself I am chiefly induced to give the following specimen; as it contains an anecdote relating to bishop Grosthead his author, who will again be mentioned, and on that account.

Y shall you tell as I have herd
 Of the byfshop feynt Roberd,
 Hys toname^a is Grosteste
 Of Lyncolne, so feyth the geste.
 He lovede moche to here the harpe,
 For mans witte yt makyth sharpe.
 Next hys chamber, befyde hys study,
 Hys harper's chamber was fast the by.
 Many tymes, by nightes and dayes,
 He hadd folace of notes and layes,
 One askede hem the resun why
 He hadde delyte in mynstrelfy?
 He answerde hym on thys manere
 Why he helde the harpe so dere.
 " The vertu of the harp, thurgh skyle and ryght,
 " Wyll destrye the fendys^c myght;
 " And to the cros by gode skeyl
 " Ys the harpe lykened weyl.----
 " Thirefore, gode men, ye shall lere,
 " When ye any gleman^f here,
 " To worshepe god at your power,
 " And Davyd in the fauter^e.
 " Yn harpe and tabour and symphan gle^h
 " Worship God in trumpes ant fautre:

^a Surname. See Rob. Br. Chron. p. 168. "Thei cald hi this toname, &c." Fr. "Est furnomez, &c."

^c Fiend's. The *Devil's*.

^f Harper. Minstrel. ^e Pfalter.

^h Chaucer R. Sir Thop. v. 3321. Urr. edit. p. 135.

Here wonnith the queene of Fairie,
 With harpe, and pipe, and *Simphonie*.

" Yn

“ Yn cordes, yn organes, and bells ringyng,
 “ Yn all these worship the hevene kyng, &c ‘.’”

But Robert de Brunne's largest work is a metrical chronicle of England^k. The former part, from Æneas to the death of Cadwallader, is translated from an old French poet called MAISTER WACE OF GASSE, who manifestly copied Geoffrey of Monmouth^l, in a poem commonly entitled ROMAN DE ROIS D'ANGLETERRE. It is esteemed one of the oldest of the French romances; and begun to be written by Eustace, sometimes called Eustache, Wistace, or Huistace, who finished his part under the title of BRUT D'ANGLETERRE, in the year 1155. Hence Robert de Brunne, somewhat inaccurately, calls it simply the BRUT^m. This romance was

^l Fol. 30. b. There is an old Latin song in Burton's Melancholy, which I find in this MS. poem. Burton's Mel. Part iii. § 2. Memb. iii. pag. 423.

^k The second part was printed by Hearne at Oxford, which he calls PETER LANGTOFT'S CHRONICLE, 1725. Of the First part, Hearne has given us the Prologue, Pref. p. 96. An Extract, *ibid.* p. 188. And a few other passages in his Glossary to Robert of Gloucester. But the First Part was never printed entire. Hearne says this Chronicle was not finished till the year 1338. Rob. Gloucest. Pref. p. 59. It appears that our author was educated and graduated at Cambridge, from Chron. p. 337.

^l In the British Museum there is a fragment of a poem in very old French verse, a romantic history of England, drawn from Geoffrey of Monmouth, perhaps before the year 1200. MSS. Harl. 1605. 1. f. 1. Cod. membran. 4to. In the manuscript library of doctor N. Johnson of Pontefract, now perhaps dispersed, there was a manuscript on vellum, containing a history in old English verse from Brute to the eighteenth year of Edward the second. And in that of Basil lord Denbigh, a metrical history in English from the same period, to Henry the third. Wanly supposed it to have been of the hand-writing of the time of Edward the fourth.

^m The BRUT OF ENGLAND, a prose Chronicle of England, sometimes continued as low as Henry the sixth, is a common manuscript. It was at first translated from a French Chronicle [MSS. Harl. 200. 4to.] written in the beginning of the reign of Edward the third. I think it is printed by Caxton under the title of *Fruclus Temporum*. The French have a famous ancient prose romance called BRUT, which includes the history of the Sangreal. I know not whether it is exactly the same. In an old metrical romance, The story of ROLLO, there is this passage. MS. Vernon, Bibl. Bodl. f. 123.

Lordus gif ye wil lesten to me,
 Of Croteye the nobile citee
 As wrytten i fynde in his story
 Of BRUIT the chronicle, &c.

In the British Museum we have *Le petit Brut*, compiled by Maître Raufe de Boun, and ending with the death of Edward the first. MSS. Harl. 902. f. 1. Cod. chart. fol. It is an abridgement of the grand BRUT. In the same library I find *Liber de BRUTO et de gestis Anglorum metricatus*. That is, turned into rude Latin hexameters. It is continued to the death of Richard the second. Many prose annotations are intermixed. MSS. *ibid.* 1808. 24. f. 31. Cod. membran. 4to. In another copy of this

soon afterwards continued to William Rufus, by Robert Wace or Vace, Gasse or Gace, a native of Jersey, educated at Caen, canon of Bayeux, and chaplain to Henry the second, under the title of *LE ROMAN LE ROU ET LES VIES DES DUCS DE NORMANDIE*, yet sometimes preserving its original one, in the year 1160^a. Thus both parts were blended, and became one work. Among the royal manuscripts in the British Museum it is thus entitled: "*LE BRUT, ke maistre Wace translata de Latin en Franceis de tutt les Reis de Britaigne*." That is, from the Latin prose history of Geoffry of Monmouth. And that master Wace aimed only at the merit of a translator, appears from his exordial verses.

Maitre Gasse l' a translaté
Que en conte le verité.

Otherwise we might have suspected that the authors drew their materials from the old fabulous Armoric manuscript, which is said to have been Geoffry's original.

this piece, one Peckward is said to be the versifier. MSS. ib. 2386. 23. f. 35. In another manuscript the grand BRUT is said to be translated from the French by "John Maundeule parson of Brunham Thorpe." MSS. ibid. 2279. 3.

^a See Lenglet, *Biblioth. des Romans*, ii. p. 226. 227. And Lacombe, *Distion. de vieux Lang. Fr.* pref. p. xviii. Paris. 1767. 8vo. And compare Montfauc. *Catal. Manusc. ii.* p. 1669. See also M. Galland, *Mem. Lit.* iii. p. 426. 8vo.

^o 3 A. xxi. 3. It occurs again, 4 C. xi. "*Histoire d'Angleterre en vers, par Maitre Wace.*" I cannot help correcting a mistake into which both Wanley and bishop Nicholson have fallen, with regard to this Wace. In the Cotton library, a Saxo-norman manuscript occurs twice, which seems to be a translation of Geoffry's History, or very like it. Calig. A. ix. And Otho. C. 13. 4to. In vellum. The translator is one Lazamon, a priest, born at

Ernly on Severn. He says, that he had his original from the book of a French clergyman, named *Wate*; which book *Wate* the author, had presented to Eleanor, queen of Henry the second. So Lazamon in the preface: "Bot he nom the thridde, leide ther amidde: tha makede a frenchis clere: Wate [Wate] wes ihoten, &c." Now because Geoffry of Monmouth in one of his prefaces, cap. i. b. 1. says, that he received his original from the hands of Walter Mapes, archdeacon of Oxford; both Wanley and Nicholson suppose that the *Wate* mentioned by Lazamon is *Walter Mapes*. Whereas Lazamon undoubtedly means Wace, perhaps written or called *Wate*, author of *LE ROMAN LE ROU* above-mentioned. Nor is the Saxon *t* [ʰ] perfectly distinguishable from *c*. See Wanley's *Catal. Hicke's Thesaur.* ii. p. 228. And Nicholson *Hist. Libr.* i. 3. And compare Leland's *Coll.* vol. i. P. ii. p. 509. edit. 1770.

Although

Although this romance, in its antient and early manuscripts, has constantly passed under the name of its finisher, Wace; yet the accurate Fauchett cites it by the name of its first author Eustace^p. And at the same time it is extraordinary, that Robert de Brunne, in his Prologue, should not once mention the name of Eustace, as having any concern in it: so soon was the name of the beginner superseded by that of the continuator. An ingenious French antiquary very justly supposes, that Wace took many of his descriptions from that invaluable and singular monument the *Tapestry of the Norman conquest*, preserved in the treasury of the cathedral of Bayeux^q, and lately engraved and explained in the learned doctor Du Carell's *Anglo-Norman ANTIQUITIES*. Lord Lyttleton has quoted this romance, and shewn that important facts and curious illustrations of history may be drawn from such obsolete but authentic resources^r.

The measure used by Robert de Brunne, in his translation of the former part of our French chronicle or romance, is exactly like that of his original. Thus the Prologue.

Lordynges that be now here,
 If ye wille listene and lere,
 All the story of Englande,
 Als Robert Mannyng wryten it fand,
 And on Inglysch has it schewed,
 Not for the lered but for the lewed;
 For tho that on this lond wonn
 That the Latin ne Frankys conn,
 For to half folace and gamen
 In felauschip when tha sitt samen
 And it is wisdom forto wyttten
 The state of the land, and hef it wryten,

^p Rec. p. 82. edit. 1581.

^q Monf. Lancelot, Mem. Lit. viii. 602. 4to. And see Hist. Acad. Inscript. xiii. 41. 4to.

^r Hist. Henr. II. vol. iii. p. 180.

What

What manere of folk first it wan,
And of what kynde it first began.
And gude it is for many thynges,
For to here the dedis of kynges,
Whilk were foles, and whilk were wyse,
And whilk of tham couth most quantyfe;
And whylk did wrong, and whilk ryght,
And whilk mayntened pes and fyght.
Of thare dedes fall be mi sawe,
In what tyme, and of what law,
I sholl yow from gre to gre,
Sen the tyme of Sir Noe:
From Noe unto Eneas,
And what betwixt tham was,
And fro Eneas till Brutus tyme,
That kynde he tells in this ryme.
For Brutus to Cadweladres,
The last Briton that this lande lees.
Alle that kynd and alle the frute
That come of Brutus that is the Brute;
And the ryght Brute is told no more
Than the Brytons tyme wore.
After the Bretons the Inglis camen,
The lordschip of this land thai namen;
South, and north, west, and east,
That call men now the Inglis gest.
When thai first among the Bretons,
That now ere Inglis than were Saxons,
Saxons Inglis hight all oliche.
Thai aryved up at Sandwyche,
In the kynges synce Vortogerne
That the lande wolde tham not werne, &c.
One mayster WACE the Frankes telles
The Brute all that the Latin spelles,

K

Fro

Fro Eneas to Cadwaladre, &c.
 And ryght as mayster Wace says,
 I telle myne Inglis the same ways, &c.^o

The second part of Robert de Brunne's CHRONICLE, beginning from Cadwallader, and ending with Edward the first, is translated, in great measure, from the second part of a French metrical chronicle, written in five books, by Peter Langtoft, an Augustine canon of the monastery of Bridlington in Yorkshire, who wrote not many years before his translator. This is mentioned in the Prologue preceding the second part.

Frankis spech is cald romance,^o
 So fais clerkes and men of France.
 Pers of Langtoft, a chanon
 Schaven in the house of Bridlyngton
 On Frankis style this storie he wrote
 Of Inglis kinges, &c.^o

As Langtoft had written his French poem in Alexandrines^v, the translator, Robert de Brunne, has followed him, the Prologue excepted, in using the double distich for one line, after the manner of Robert of Gloucester. As in the first part he copied the metre of his author Wace. But I will exhibit a specimen from both parts. In the first, he gives

^o Hearne's edit. Pref. p. 98.

^v The Latin tongue ceased to be spoken in France about the ninth century; and was succeeded by what was called the ROMANCE tongue, a mixture of Frankish and bad Latin. Hence the first poems in that language are called ROMANS or ROMANTS. Essay on POPE, p. 281. In the following passages of this Chronicle, where Robert de Brunne mentions ROMANCE, he sometimes means Langtoft's French book, from which he translated. viz. Chron. p. 205.

This that I have said it is Pers sawe
 Als he in Romance laid thereafter gan I
 drawe.

See Chauc. Rom. R. v. 2170. Also *Baldassari*, p. 554. v. 508. Urr. And Crescimbin. Istor. della Volg. Poef. vol. i. L. v. p. 316. seq.

^o Hearne's edit. Pref. p. 106.

^v Some are printed by Hollinsh. Hist. iii. 469. Others by Hearne, Chron. Langt. Pref. p. 58. And in the margin of the pages of the Chronicle.

us this dialogue between Merlin's mother and king Vortigern, from Master Wace.

Dame, said the kyng, welcom be thou :
 Nedeli at the I mette witte how *
 Who than gate^y thi sone Merlyn
 And on what maner was he thin ?
 His moder stode a throwe^z and thought
 Are scho^a to the kyng anfuerd ouht :
 When scho had standen a litelle wight^b,
 Scho said, by Jhefu in Mari light,
 That I ne saugh hym never ne knewe
 That this knave^c on me sewe^d.
 Ne I wist, ne I herd,
 What maner schap with me so ferd^e,
 But this thing am I wole ograunt^f,
 That I was of elde avenaunt^g :
 One com to my bed I wist,
 With force he me halfed^h and kist :
 Alsⁱ a man I him felte,
 Als a man he me welte^k ;
 Als a man he spake to me.
 Bot what he was, myght I not fe^l.

The following, extracted from the same part, is the speech of the Romans to the Britons, after the former had built a wall against the Picts, and were leaving Britain.

We haf closed ther most nede was ;
 And yf ye defend wele that pas

* "I must by all means know of you."
^y Begott. ^z Awhile. ^a E'er she.
^b *White*, while. ^c Child. ^d Begott.
^e Lay. ^f Assured.

^g "I was then young and beautiful."
^h Embraced. ⁱ As. ^k *Wielded*, moved.
^l Apud Hearne's Gl. Rob. Glouc. p.

With archers^m and with magnels,
 And kepe wele the kyrnels;
 Ther may ye bothe schote and cast
 Waxes bold and fend you fast.
 Thinkes your faders wan franchise,
 Be ye no more in other servise:
 Bot frely lyf to your lyves end:
 We fro you for ever wendeⁿ.

Vortigern king of the Britons, is thus described meeting the beautiful princeſs Rouwen, daughter of Hengift, the Ro-

^m Not *Bowmen*, but apertures in the wall for ſhooting arrows. Viz. In the repairs of Taunton caſtle, 1266. Comp. J. Gerneys, Epiſc. Wint. "TANTONIA. *Expense de morum.* In mercede Cementarii pro muro erigendo juxta turrim ex parte orientali cum Kernellis et Archeriis faciendis, "xvi. s. vi. d." In Archiv. Wolfey. apud Wint. *Kernellis* mentioned here, and in the next verſe, were much the ſame thing: or perhaps Battlements. In repairs of the great hall at Wolfey-palace I find, "In kyrnellis emptis ad idem, xii. d." Ibid. There is a patent granted to the monks of Abingdon, in Berkhire, in the reign of Edward the third, "Pro kernellatione monasterii." Pat. an. 4. par. 1.

ⁿ Cotgrave has abſurdly interpreted this word, an *old-fashioned ſling*. V. MANGONEAU. It is a catapult, or battering-ram. Viz. Rot. Pip. An. 4. Hen. iii. [A. D. 1219.] "NORDHANT. Et in expenſis regis in obſidione caſtri de Rockingham, 100l. per Br. Reg. Et cuſtodibus ingeniorum [engines] regis ad ea carianda uſque Biſham, ad caſtrum illud obſidendum, 13s. 10d. per id. Br. Reg. Et pro duobus coriis, emptis apud Northampton ad fundas petrariarum et mangonellorum regis faciendas, 5s. 6d. per id. Br. Reg."—Rot. Pip. 9. Hen. iii. [A. D. 1225.] "SURRE. *Comp. de Cnareburc.* Et pro vii. cablis emptis ad petrarias et mangonellos in eodem caſtro, 7s. 11d." Rot. Pip. 5. Hen. iii. [A. D. 1220.] "De-

"vons. Et in caſto poſito in i. petraria et 11. mangonellis cariatis a Notting-ham uſque Biſham, et in eiſdem reductis a Biſham uſque Nottingham, 7l. 4s." Chaucer mentions both *Mangonels* and *Kyrnells*, in a caſtle in the *Romaunt of the Roſe*, v. 4195. 6279. Alſo *archers*, i. e. *archieues*, v. 4191. So in the French *Roman de la Roſe*, v. 3945.

Vous puiſſiez bien les *Mangonneaux*,
 Veoir la par-deſſus les *Creneaux*.
 Et aux *archieues* de la Tour
 Sont arbaleſtres tout entour.

Archieues occur often in this poem. Chaucer, in tranſlating the above paſſage, has introduced guns, which were not known when the original was written, v. 4191.

I am of opinion, that ſome of the great military battering engines, ſo frequently mentioned in the hiſtories and other writers of the dark ages, were fetched from the cruſades. See a ſpecies of the catapult, uſed by the Syrian army in the ſiege of Mecca, about the year 680. Mod. Univ. Hiſt. B. i. c. 2. tom. ii. p. 117. Theſe expeditions into the eaſt undoubtedly much improved the European art of war. Taſſo's warlike machines, which ſeem to be the poet's invention, are formed on deſcriptions of ſuch wonderful machines which he had read in the cruſade hiſtorians, particularly Wilhelmus Tyrenſis.

^o Gloſſ. Rob. Glouc. p. 664.

famond

famond of the Saxon ages, at a feast of wassaile. It is a curious picture of the gallantry of the times.

Hengeft that day did his might,
 That alle were glad, king and knight,
 And as thei were best in glading,
 And ^p wele cop schotin knight and king,
 Of chambir Rouewen so gent,
 Be fore the king in halle scho went.
 A coupe with wyne sche had in hand,
 And hir ^q hatire was wele ^r farand.
 Be fore the king on kne fett,
 And on hir langage scho him grett.
 "Lauerid ^s king, Wassaile," feid sche.
 The king asked, what suld be.
 On that langage the king ^t ne couthe.
 A knight ^u ther langage ^v lerid in youthe.
 Breg ^w hiht that knight born Bretoun,
 That lerid the langage of ^x Sessoun.
 This Breg was the ^y latimer.
 What scho said told Vortager.

^p Sending about the cups apace. Carouf-
 ing briskly.
^q Attire. ^r Very rich. ^s Lord.
^t Was not skilled. ^u The. ^v Learned.
^w Was called. ^x Saxons.
^y For *Latimer*, or *Latinier*, an *Interpre-*
ter. Thus, in the Romance of KING RI-
 CHARD, hereafter cited at large, Saladin's
Latimer at the siege of Babylon proclaims
 a truce to the christian army from the walls
 of the city. Signat. M. i.

The *LATEMERE* tho tourned his eye
 To that other syde of the toune,
 And cryed trues with gret soune.

In which sense the French word occurs in
 the Roman de GARIN. MSS. Bibl. Reg.
 Paris. Num. 7542.

LATIMER fu si sot parler Roman,
 Englois, Gallois, et Breton, et Norman.

And again,

Un LATINIER vieil ferant et henu
 Molt fort de plet, et molt entrefnie fu.

And in the manuscript Roman de Rou,
 which will again be mentioned.

L' archevesque Franches a Jumege ala,
 A Rou, et a fa gent par LATINIER parla.

We find it in Froissart, tom. iv. c. 87.
 And in other antient French writers. In the
 old Norman poem on the subject of king
 Dermot's expulsion from his kingdom of
 Ireland, in the Lambeth library, it seems
 more

" Sir, Breg feid, Rowen yow gretis,
 " And king callis and lord yow ^a letis.
 " This es ther custom and ther gest,
 " Whan thei are atte the ale or fest.
 " Ilk man that lous quare him think,
 " Salle fay Woffeille, and to him drink.
 " He that bidis falle fay, Waffaille,
 " The tother falle fay again, Drinkhaille.
 " That fais Woffeille drinkis of the cop,
 " Kiffand ^b his felaw he gives it up.
 " Drinkheille, he fais, and drinke ther of,
 " Kiffand him in bourd and ^c skof."
 The king said, as the knight gan ^d ken,
 Drinkheille, smiland on Rouewen.
 Rouwen drank as hire list,
 And gave the king, ^e fine him kist.
 There was the first waffaille in dede,
 And that first of fame ^f gede.
 Of that waffaille men told grete tale,
 And waffaille whan thei were at ale.
 And drinkheille to tham that drank,
 Thus was waffaille ^g tane to thank.
 Fele ^h fithes that maidin ⁱ ying,
 Waffailed and kist the king.
 Of bodi sche was right ^k avenant,
 Of fair colour, with fwete ^l semblaunt.

more properly to signify, in a limited sense, the *king's domestic SECRETARY*.

Par son *demeine* LATINIER
 Que moi conta de luy l' hiltroire, &c.

See lord Lyttelton's Hist. Hen ii. vol. iv. App. p. 270. We might here render it literally his *Latinist*, an officer retained by the king to draw up the public instruments in Latin. As in DOMESDAY-BOOK. "God-
 " winus accipitrarius, Hugo LATINA-

" RIVS, Milo portarius." MS. Excerpt. penes me. But in both the last instances the word may bear its more general and extensive signification. Camden explains LATIMER by *interpreter*. Rem. p. 158. See also p. 151. edit. 1674.

^a Esteems. ^b Kissing. ^c Sport, joke.

^d To signify.

^e Since, afterwards.

^f Went. ^g Taken. ^h Many times.

ⁱ Young.

^k Handsome, gracefully shaped, &c.

^l Countenance.

Hir

Hir^m hatire fulle wele it femed,
 Mervelik^a the king sche^o quemid.
 Oute of meffure was he glad,
 For of that maidin he wer alle mad.
 Drunkenes the feend wroght,
 Of that^p paen was al his thought.
 A meschaunche that time him led.
 He asked that paen for to wed.
 Hengift^q wild not draw a lite,
 Bot graunted him alle so tite.
 And Hors his brother consentid sone.
 Her frendis said, it were to done.
 Thei asked the king to gife hir Kent,
 In douary to take of rent.
 O pon that maidin his hert so cast,
 That thei askid the king made fast.
 I wene the king toke her that day,
 And wedded hire^r on paiens lay.
 Of prest was ther no^s benison
 No mes songen, no orifon.
 In seifine he had her that night.
 Of Kent he gave Hengift the right.
 The erelle that time, that Kent alle held,
 Sir Goragon, that had the scheld,
 Of that gift no thing^t ne wist
 To^u he was cast oute^v with Hengift^x.

In the second part, copied from Peter Langtoft, the attack of Richard the first, on a castle held by the Saracens, is thus described.

^m Attire. ^a Marvellously. ^o Pleasid.
^p Pagan, heathen.
^q Would not fly off a bit.
^r In pagans law. According to the heathenish custom.

^s Benediction, blessing. ^t Knew not.
^u Till. ^v By.
^x Hearne's Gl. Rob. Glo. p. 695.

The

The dikes were fulle wide that closed the castle about,
 And depe on ilka side, with bankis hie without.
 Was ther non entre that to the castelle gan ligge ^x,
 Bot a freiht kauce ^y; at the end a drauht brigge.
 With grete duple cheynes drauhen over the gate,
 And fifti armed fuyenes ^z porters at that yate.
 With slenges and magneles ^a thei kauft ^b to kyng Rychard
 Our cristen by parcelles kasted ageynward ^c.
 Ten fergeauns of the best his targe gan him bere
 That egre were and prest to covere hym and to were ^d.
 Himself as a geaunt the cheynes in tuo hew,
 The targe was his warant ^e, that non tille him threw.
 Right unto the gate with the targe thei yede
 Fightand on a gate, undir him the flouh his stede,
 Therfor ne wild he fesse ^f, alone into the castele
 Thorgh tham all wild presse on fote faught he fulle wele.
 And whan he was withinne, and fauht as a wilde leon,
 He fondred the Sarazins otuynne ^g, and fauht as a dragon,
 Without the cristen gan crie, alas! Richard is taken,
 Tho Normans were forie, of contenance gan blaken,
 To flo downe and to stroye never wild thei flint
 Thei left for dede no noye ^h, ne for no wound no dynt,
 That in went alle their pres, maugre the Sarazins alle,
 And fond Richard on des fightand, and wonne the halle ⁱ.

From these passages it appears, that Robert of Brunne has scarcely more poetry than Robert of Glocester. He has however taken care to acquaint his readers, that he avoided

^x Lying.

^y Causey.

^z *Savains*, young men, soldiers.

^a *Mangonels*. vid. *supr.* ^b Cast.

^c In Langtoft's French,

"Dis seriauntz des plus feres e de melz
vanez,

"Devaunt le cors le-Reis fa targe ount
portez."

^d *Ward*, defend.

^e Guard, defence.

^f "He could not cease."

^g "He formed the Saracens into two
parties."

^h Annoy.

ⁱ Chron. p. 182. 183.

high

high description, and that sort of phraseology which was then used by the minstrels and harpers: that he rather aimed to give information than pleasure, and that he was more studious of truth than ornament. As he intended his chronicle to be sung, at least by parts, at public festivals, he found it expedient to apologise for these deficiencies in the prologue; as he had partly done before in his prologue to the *MANUAL OF SINS*.

I mad nocht for no disours ^k
 Ne for seggers no harpours,
 Bot for the luf of symple men,
 That strange Inglis cannot ken ^l:
 For many it ere ^m that strange Inglis
 In ryme wate ⁿ never what it is.
 I made it not for to be prayfed,
 Bot at the lewed men were aysed ^o.

He next mentions several sorts of verse, or prosody; which were then fashionable among the minstrels, and have been long since unknown.

If it were made in ryme *couwce*,
 Or in *strangere* or *enterlaced*, &c.

He adds, that the old stories of chivalry had been so disguised by foreign terms, by additions and alterations, that they

^k Tale-tellers, *Narratores*, Lat. *Contours*, Fr. *Seggers* in the next line perhaps means the same thing, i. e. *Sayers*. The writers either of metrical or of prose romances. See *Antholog. Fran.* p. 17. 1765. 8vo. Or *Disours* may signify *Discourse*, i. e. adventures in prose. We have the "Devil's disours," in *P. Plowman*, fol. xxxi. b. edit. 1550. *Disour* precisely signifies a tale-teller at a feast in *Gower, Conf. Amant.* Lib. vii. fol. 155. a. edit. Berthel. 1554.

He is speaking of the coronation festival of a Roman Emperor.

When he was gladdest at his mete,
 And every minstrell had plaide
 And every *DISOUR* had saide
 Which most was pleasaunt to his ere.

Du Cange says, that *Disours* were judges of the turney. *Dist. Joinv.* p. 179.

^l Know. ^m *It ere*, There are. ⁿ Knew.
^o Eased.

were

were now become unintelligible to a common audience: and particularly, that the tale of SIR TRISTRAM, the noblest of all, was much changed from the original composition of its first author THOMAS.

I see in song in sedgeyng tale
Of Erceldoune, and Kendale,
Non tham says as thai tham wrought,
And 'in ther saying it femes noight,
That may thou here in Sir Triftram;
Over gestes ' it has the steem,
Over all that is or was,
If men yt sayd as made Thomas.----

^p "Among the romances that are sung,
" &c."
^q "None recite them as they were first
" written."
^r "As *They* tell them."

^s "This you may see, &c."
^t Hearne says that *Gestes* were opposed to
Romance. Chron. Langt. Pref. p. 37. But
this is a mistake. Thus we have the *Geste*
of kyng Horne, a very old metrical Ro-
mance. MSS. Harl. 2253. p. 70. Also
in the Prologue of *Rychard Cœur de Lyon*.

King Richard is the best
That is found in any *geste*.

And the passage in the text is a proof against
his assertion. Chaucer, in the following
passage, by *Jestours*, does not mean
Jesters in modern signification, but writers
of adventures. *House of Fame*, v. 108.

And *Jestours* that tellen tales
Both of wepyng and of game.

In the *House of Fame* he also places those
who wrote "olde *Gestes*," v. 425. It is
however obvious to observe from whence
the present term *Jest* arose. See Fauchet,

Rec. p. 73. In P. Plowman, we have *Job's*
Jestes. fol. xlv. b.

Job the gentyl in his *jestes*, greatly wyt-
nesseth.

That is, "Job in the account of his Life."

In the same page we have,

And japers and judgelers, and jangelers of
jestes.

That is, Minstrels, Reciters of tales. Other
illustrations of this word will occur in the
course of the work. *Chançons de gestes* were
common in France in the thirteenth century
among the troubadours. See Mem. concer-
nant les principaux monumens de l'histoire
de France, Mem. Lit. xv. p. 582. By the
very learned and ingenious M. de la Curne
de Sainte Palaye. I add the two first lines of a
manuscript entitled, *Art de Kalender par*
Rauf, who lived 1256. Bibl. Bodl. J. b. 2.
Th. [Langb. MSS. 5. 439.]

De *geste* ne voil pas chanter,
Ne veilles estoires el canter.

There is even *Gesta Passionis et Resurrec-
tionis Christi*, in many manuscript libraries.
"Esteem.

Thai

Thai sayd in so quaynte Inglis
 That manyone^w wate not what it is.----
 And forfooth I couth nought
 So frange Inglis as thai wrought.

On this account, he says, he was persuaded by his friends to write his chronicle in a more popular and easy style, that would be better understood.

And men befought me many a time,
 To turn it bot in light ryme.
 Thai said if I in frange it turne
 To here it manyon would skurne^x,
 For it are names fulle felcouthe^y
 That ere not used now in mouth.---
 In the hous of Sixille I was a throwe^z
 Danz Robert of Meltone, ^a that ye knowe,
 Did it wryte for felawes sake,
 When thai wild folace make^b.

Erceldoune and Kendale are mentioned, in some of these lines of Brunne, as old romances or popular tales. Of the latter I can discover no traces in our antient literature. As to the former, Thomas Erceldoun, or Afhelington, is said to have written *Prophecies*, like those of Merlin. Leland, from the *Scala Chronicon*^c, says, that "William Banastre^d, and

^w Many a one.

^x Scorn. ^y Strange. ^z A little while.

^a "Sir Robert of Malton." It appears from hence that he was born at Malton in Lincolnshire.

^b Pref. Rob. Glouc. p. 57. 58.

^c An antient French history or Chronicle of England never printed, which Leland says was translated out of French rhyme into French prose. Coll. vol. i. P. ii. pag. 59. edit. 1770. It was probably written or reduced by Thomas Gray into prose. Londinens. Antiquitat. Cant. lib. i. p. 38. Others affirm it to have been the

work of John Gray, an eminent churchman, about the year 1212. It begins, in the usual form, with the creation of the world, passes on to Brutus, and closes with Edward the third.

^d One Gilbert Banestre was a poet and musician. The *Prophecies of Banister of England* are not uncommon among manuscripts. In the *Scotch Prophecies*, printed at Edinburgh, 1680, Banaster is mentioned as the author of some of them. "As Berlington's books and Banester tell us." p. 2. Again, "Beid hath briefed in his book and Banester also." p. 18. He seems

“ Thomas Erceldoune, spoke words yn figure as were the “ prophecies of Merlin .” In the library of Lincoln cathedral, there is a metrical romance entitled, THOMAS OF ERSELDOWN, which begins with the usual address,

Lordynges both great and small.

In the Bodleian library, among the theological works of John Lawern, monk of Worcester, and student in theology at Oxford, about the year 1448, written with his own hand, a fragment of an English poem occurs, which begins thus :

Joly chepert [sheperd] of Askeldowne ^f.

In the British Museum a manuscript English poem occurs, with this French title prefixed, “ La Countesse de Dunbar, “ demanda a Thomas Essedoune quant la guere d’ Escoco “ prendret fyn ^e.” This was probably our prophesier Thomas of Erceldown. One of his predictions is mentioned in an antient Scots poem entitled, A NEW YEAR’S GIFT, written in the year 1562, by Alexander Scott ^h. One Thomas Leirmouth, or Rymer, was also a prophetic bard, and lived at Erlingtoun, sometimes perhaps pronounced Erfeldoun.

seems to be confounded with William Bannister, a writer of the reign of Edward the third. Berlington is probably John Bridlington, an augustine canon of Bridlington, who wrote three books of *Carmina Vaticinalia*, in which he pretends to foretell many accidents that should happen to England. MSS. Digb. Bibl. Bodl. 89. And 186. There are also *Versus Vaticinales* under his name, MSS. Bodl. NE. E. ii. 17. f. 21. He died, aged sixty, in 1379. He was canonised. There are many other *Prophecie*, which seem to have been fashionable at this time, bound up with Bridlington in MSS. Digb. 186.

^e Ub supr. p. 510.

^f MSS. Bodl. 692. fol.

^g MSS. Harl. 2253. f. 127. It begins thus,

When man as mad a kingge of a capped
man
When mon is lever other monnes thyng
then ys owen.

^h Ancient Scots poems, Edinb. 1770. 12mo. p. 194. See the ingenious editor’s notes, p. 312.

This

This is therefore probably the same person. One who personates him, says,

In ERSLINGTOUN I dwell at hame,
THOMAS RYMER men call me.

He has left vaticinal rhymes, in which he predicted the union of Scotland with England, about the year 1279¹. Fordun mentions several of his prophecies concerning the future state of Scotland².

Our author, Robert de Brunne, also translated into English rhymes the treatise of cardinal Bonaventura, his cotemporary³, *De cæna et passione domini et pænis S. Mariæ Virginis*, with the following title. "Medytaciuns of the Soper of our Lorde " Jhesu, and also of hys Passyun, and eke of the Peynes of " hys swete Modyr mayden Marye, the whyche made yn " Latyn Bonaventure Cardynall⁴." But I forbear to give further extracts from this writer, who appears to have possessed much more industry than genius, and cannot at present be read with much pleasure. Yet it should be remembered, that even such a writer as Robert de Brunne, uncouth and unpleasing as he naturally seems, and chiefly employed in turning the theology of his age into rhyme, contributed to form a style, to teach expression, and to polish his native tongue. In the infancy of language and composition, nothing is wanted but writers: at that period even the most artless have their use.

¹ See *Scotch Prophecies*, ut supr. p. 19. 11. 13. 18. 36. viz. *The Prophecy of Thomas Rymer*. Pr. "Stille on my wayes as I " went."

² Lib. x. cap. 43. 44. I think he is also mentioned by Spotwood. See Dempst. xi. 810.

³ He died 1272. Many of Bonaventura's tracts were at this time translated into English. In the Harleian manuscripts we have, "The Treatis that is kallid *Prickyng*

" *of Love*, made bi a Frere menour Bonaventure, that was Cardinal of the courte " of Rome." 2254. 1. f. 1. This book belonged to Dame Alys Braintwat " the worchypfull prioras of Dartforde." This is not an uncommon manuscript.

⁴ MSS. Harl. 1701. f. 84. The first line is,

Almighti god in trinite.

It was never printed.

Robert

Robert Grossthead, bishop of Lincoln^a, who died in 1253, is said in some verses of Robert de Brunne, quoted above, to have been fond of the metre and music of the minstrels. He was most attached to the French minstrels, in whose language he has left a poem, never printed, of some length. This was probably translated into English rhyme about the reign of Edward the first. Nor is it quite improbable, if the translation was made at this period, that the translator was Robert de Brunne; especially as he translated another of Grossthead's pieces. It is called by Leland *Chateau d'Amour*^o. But in one of the Bodleian manuscripts of this book we have the following title, *Romance par Mestre Robert Grossteste*^p. In another it is called, *Ce est la vie de D. Jhu de sa humanite fet a ordine de Saint Robert Grossteste ke fut eveque de Nichole*^q. And in this copy, a very curious apology to the clergy is prefixed to the poem, for the language in which it is written'. "Et quamvis lingua romana [romance] coram CLERICIS SAPOREM SUAVITATIS non habeat, tamen pro laicis "qui minus intelligunt opusculum illud aptum est". This piece professes to treat of the creation, the redemption, the day of judgment, the joys of heaven, and the torments of hell: but the whole is a religious allegory, and under the ideas of chivalry the fundamental articles of christian belief are represented. It has the air of a system of divinity written

^a See Diss. ii.—The author and translator are often thus confounded in manuscripts. To an old English religious poem on the holy Virgin, we find the following title. *Incipit quidam cantus quem composuit frater Thomas de Hales de ordine fratrum minorum, &c.* MSS. Coll. Jes. Oxon. 85. *supr. citat.* But this is the title of our friar's original, a Latin hymn de B. MARIA VIRGINE, improperly adopted in the translation. Thomas de Hales was a Franciscan friar, a doctor of the Sorbonne, and flourished about the year 1340. We shall see other proofs of this.

^o Script. Brit. p. 285.

^p MSS. Bodl. NE. D. 69.

^q F. 16. Laud. fol. membran. The word *Nichole* is perfectly French, for *Lincoln*. See likewise MSS. Bodl. E. 4. 14.

^r In the hand-writing of the poem itself, which is very ancient.

^s f. 1. So also in MSS. C. C. C. Oxon. 232. In MSS. Harl. 1121. 5. "De Robert Grossteste le evesque de Nichole un treis en Franceis, del commencement du monde, &c." f. 156. Cod. membran.

by

by a troubadour. The poet, in describing the advent of Christ, supposes that he entered into a magnificent castle, which is the body of the immaculate virgin. The structure of this castle is conceived with some imagination, and drawn with the pencil of romance. The poem begins with these lines.

Ki pense ben, ben peut dire :
 Sanz penser ne poet suffise :
 De nul bon oure commencer
 Deu nos dont de li penser
 De ki par ki, en ki, font
 Tos les biens ki font en el mond.

But I hasten to the translation, which is more immediately connected with our present subject, and has this title. "Her bygenet a tretys that ys yclept CASTEL OF LOVE that " biscope Grosfeyzt made ywis for lewde mennes by hove ". Then follows the prologue or introduction.

That good thinketh good may do,
 And God wol help him thar to :
 Ffor nas never good work wrought
 With oute biginninge of good thought.
 Ne never was wrought non vuel * thyng
 That vuel thought nas the biginnyng.
 God ffuder, and sone and holigofte
 That alle thing on eorthe sixt † and wofst,
 That one God art and thrillihod ‡,
 And threo perfonen in one hod †,
 Withouten end and bi ginninge,
 To whom we ougten over alle thinge,

* Bibl. Bodl. MS. Vernon, f. 292.
 This translation was never printed † and is,
 I believe, a rare manuscript.

† Well, good. ‡ F. *best*. highest.
 § Trinity. ¶ Unity.

Worschepe

Worfchepe him with trewe love,
 That kineworthe king art us above,
 In whom, of whom, thorw whom beoth,
 Alle the good fchipes that we hire i feoth,
 He leve us thenche and worchen fo,
 That he us fchylde from vre fo,
 All we habbeth to help neode
 That we ne beth all of one theode,
 Ne i boren in one londe,
 Ne one fpeche undirftonde,
 Ne mowe we al Latin wite *
 Ne Ebreu ne Gru ^a that beth i write,
 Ne Ffrench, ne this other fpechen,
 That me mihte in worlde fechen.
 To herie god our derworthi drihte ^b,
 As vch mon ougte with all his mihte;
 Loft fong fynge to god zerne ^c,
 With fuch fpeche as he con lerne:
 Ne monnes mouth ne be i dut
 Ne his ledene ^d i hud,
 To ferven his god that him wrougte,
 And maade al the worlde of nougte.
 Of Englifche I fhal nir refun fchowen
 Ffor hem that can not i knowen,
 Nouthen French ne Latyn
 On Englifch I chulle tullen him.
 Wherefor the world was i wroht,
 Ther after how he was bi tauht,

* Underftand.

^a Greek. In John Trevisas's dialogue concerning the tranflation of the Polychronicon, MSS. Harl. 1900. b. f. 42. "Ariftotle's booke, &c. were tranflated out of *gru* into Latin. Also with praying of

"kyng Charles [the Bald], Johan

"Scott tranflated Denys booke out of

"*gru* into Latyn."

^b "To blefs God our beloved lord."

^c Earnestly.

^d Language.

Adam

Adam yre ffader to ben his,
 With al the merthe of paradys
 To wonen and welden to fuch ende
 Til that he scholde to hevene wende,
 And hou fone he hit fu les
 And feththen hou for bouht wes,
 Thurw the heze kynges fone
 That here in corthel wolde come,
 Ffor his fustren that were to boren,
 And ffor a prifon thas was for loren
 And hou he made as ze schal heren
 That heo i cust and fauht weren
 And to wruche a castel he alihte, &c.

But the following are the most poetical passages of this poem.

God nolde a lihte in none manere,
 But in feir stude^a and in clere,
 In feir and clene fiker hit wes,
 Ther god almihti his in ches^b
 In a CASTEL well comeliche,
 Muche^c and ffeire, and loveliche,
 That is the castell of alle floure,
 Of folas and of focour,
 In the mere he stont bi twene two,
 Ne hath he forlak for no fo:
 For the tour^b is so wel with outen,
 So depe i diked al abouten,
 That non kunnes afayling,
 Ne may him derven fer no thing;
 He stont on heiz rocke and found,
 And is y planed to the ground,

^a Place.

^b "Chose his habitation."

^c Great.

^b La tur est si bien en clos. *Fr. Orig.*

M

That

That ther may won non vuel¹ thing,
 Ne derve ne gynnes castyng;
 And thaug he be so lovliche,
 He is so dredful and hatclie,
 To all thulke that ben his son,
 That heo fien him everichon;
 Ffor smal toures that beth abouten,
 To witen the heige toure withouten,
 Sethe² beoth thre bayles withalle,³
 So feir i diht with strunge walle,
 As heo beth here after I write,
 Ne may no man the⁴ feirschipe i wite,
 Ne may no tongue ne may hit telle,
 Ne thougt thincke, ne mouthe spelle:
 On trusti rocke heo stondeth fast,
 And with depe diches bethe bi cast,
 And the carnels⁵ so stondeth upright,
 Wel I planed, and feir i dight:
 Seven barbicanes ther beth i wrouht
 With gret ginne al bi thouht⁶,
 And evrichon hath gat and toure,
 Ther never fayleth ne focoure.
 Never schal so him stonde with
 That thider wold fien to fechen grith⁷,
 This castel is fiker fair abouten,
 And is al depeynted withouten,
 With threo heowes that wel beth fene⁸;
 So is the foundement al grene,

¹ Vile.² Tres bailes en tour. *Fr. Orig.*³ Moreover there are three, &c.⁴ Beauty.⁵ Kernels. — Kerneaus bien poli. *Fr.**Orig.*⁶ Par bon engin fait. *Fr. Orig.*⁷ Counsel.⁸ La chafel est a bel bon

De hors de peint a en virun

De treis culurs diversement. *Fr. Orig.*

That

That to the rock fast lith,
 Wel is that ther murthe i fith,
 Ffor the grenschip lasteth everé,
 And his heuh ne leofeth nevere,
 Sethen abouten that other heug
 So is ynde so ys blu'.
 That the midel heug we clepeth ariht
 And schyneth so faire and so briht.
 The thridde heug an ovemast
 Over wrigeth al and so ys i cast
 That withinnen and withouten,
 The castel lihteth al abouten,
 And is raddore than eny rose schal
 That shunneth as hit barnd' were'.
 Withinne the castel is whit schinyng
 So * the snows that is snewyng,
 And casteth that liht so wyde,
 After long the tour and be syde,
 That never cometh ther wo ne woug,
 As swetnesse ther is ever i noug.
 Amydde * the heige toure is springyng
 A well that ever is eorninge *
 With four stremes that striketh wel,
 And erneth upon the gravel,
 And fulleth the duches about the waly
 Much blisse ther is over al,
 Ne dar he seeke non other leche
 That mai riht of this water eleche.

* Si est ynde si est blu. *Fr. Orig.*

ª Burned, on fire.

† Plus est vermeil ke nest-rose
 E piert un ardent chose. *Fr. Orig.*

ª As.

* In mi la tur plus hauteine

Est surdant une fontayne

Dunt issent quater ruisell.

Ki bruinet par le gravel, &c. *Fr. Orig.*

* Running.

In ^y thulke derworthi faire toure
 Ther stont a trone with much honour,
 Of whit yvori and feirote of liht
 Than the someres day when heis briht,
 With cumpas i throwen and with gin al i do:
 Seven steppes ther beoth therto, &c.
 The ffoure smale toures abouten,
 That with the heige tour withouten,
 Ffour had thewes that about hire i seoth,
 Ffour vertus cardinals beoth, &c.
 And ^z which beoth threo bayles get,
 That with the carnels ben so wel i set,
 And i cast with cumpas and walled abouten,
 That wileth the heihe tour with outhen:
 Bote the inmost bayle i wote
 Bitokeneth hire holi maydenhode, &c.
 The middle bayle that wite ge,
 Bitokeneth hire holi chastite
 And fethen the overmast bayle
 Bitokeneth hire holi spofaile, &c.
 The seven kernels abouten,
 That with groot gin beon y wrougt withouten,
 And witeth this castel so well,
 With arwe and with quarrel^a,
 That beoth the seven vertues with wunne
 To overcum the seven deadly sinne, &c.^b

^y En cele bel tur a bone
 A de yvoire un trone
 Ke plufa eissi blanchor
 Ci en mi este la beau jur
 Par engin est compassez, &c. *Fr. Orig.*

^z Les treis bailes du chafel
 Ki sunt overt au kernel
 Qui a compas sunt en virun
 E defendent le dungun. *Fr. Orig.*

^a Les barbianes feet
 Kis hors de bailes sunt fait,
 Ki bien gardent le chafel,
 E de fecte e de quarrel. *Fr. Orig.*

^b Afterwards the fountain is explained
 to be God's grace: Charity is constable of
 the castle, &c. &c.

It was undoubtedly a great impediment to the cultivation and progressive improvement of the English language at these early periods, that the best authors chose to write in French. Many of Robert Grosseth's pieces are indeed in Latin; yet where the subject was popular, and not immediately addressed to learned readers, he adopted the Romance or French language, in preference to his native English. Of this, as we have already seen, his *MANUEL PECHE*, and his *CHATEAU D' AMOUR*, are sufficient proofs, both in prose and verse: and his example and authority must have had considerable influence in encouraging this practice. Peter Langtoft, our Augustine canon of Bridlington, not only compiled the large chronicle of England, above recited, in French; but even translated Herbert Boscam's Latin Life of Thomas of Beckett into French rhymes^c. John Hoveden, a native of London, doctor of divinity, and chaplain to queen Eleanor mother of Edward the first, wrote in French rhymes a book entitled, *Rosarium de Nativitate, Passione, Ascensione, Ihesu Christi*^d. Various other proofs have before occurred. Lord Lyttelton quotes from the Lambeth library a manuscript poem in French or Norman verse on the subject of king Dermot's expulsion from Ireland, and the recovery of his kingdom^e. I could mention many others. Anonymous French

^c Pitt. p. 890. Append. Who with great probability supposes him to have been an Englishman.

^d MSS. Bibl. C. C. C. Cant. G. 16. where it is also called the *Nightingale*. Pr. "Alme fesse lit de pereffe." Our author, John Hoveden, was also skilled in sacred music, and a great writer of Latin hymns. He died, and was buried, at Hoveden, 1275. Pitt. p. 356. Bale, v. 79.

There is an old French metrical life of Tobiah, which the author, most probably an Englishman, says he undertook at the request of William, Prior of Kenilworth in Warwickshire. MSS. Jef. Coll. Oxon. 85. *supr.* citat.

Le prior Gwilleyme me prie
De l' eglyse feynte Marie

De Kenelworth an Ardenne,
Ki porte le plus haute peyne
De charite, ke nul eglyse
Del reaume a devyse
Ke jeo liz en romaunz le vie
De kelui ki ont nun Tobie, &c.

^e Hist. Hen. ii. vol. iv. p. 270. Notes. It was translated into prose by Sir George Carew in Q. Elisabeth's time: this translation was printed by Harris in his *HIBERNIA*. It was probably written about 1190. See Ware, p. 56. And compare Walpole's *Anecd. Paint.* i. 28. Notes. The Lambeth manuscript seems to be but a fragment. *viz.* MSS. Bibl. Lamb. Hib. A. See *supr.* p. 70.

pieces,

pieces both in prose and verse, and written about this time, are innumerable in our manuscript repositories¹. Yet this fashion proceeded rather from necessity and a principle of convenience, than from affectation. The vernacular English, as I have before remarked, was rough and unpolished: and although these writers possessed but few ideas of taste and elegance, they embraced a foreign tongue, almost equally familiar, and in which they could convey their sentiments with greater ease, grace, and propriety. It should also be considered, that our most eminent scholars received a part of their education at the university of Paris. Another, and a very material circumstance, concurred to countenance this fashionable practice of composing in French. It procured them readers of rank and distinction. The English court, for more than two hundred years after the conquest, was totally French: and our kings, either from birth, kindred, or marriage, and from a perpetual intercourse, seem to have been more closely connected with France than with England. It was however fortunate that these French pieces were written, as some of them met

¹ I have before hinted that it was sometimes customary to intermix Latin with French. As thus. MSS. Harl. 2253. f. 137. b.

Dieu roy de Mageste,
Ob personas trinas,
Nostre roy e sa meyne
Ne perire finas, &c.

Again, *ibid.* f. 76. Where a lover, an Englishman, addresses his mistress who was of Paris.

Dum lads floribus velut lacinia,
Le dieu d' amour moi tient en tiel *Angustia, &c.*

Sometimes their poetry was half French and half English. As in a song to the holy virgin on our Saviour's passion. *Ibid.* f. 83.

Mayden moder milde, oyez cel oreyfoun,
From thome thou me shilde, e de ly mal
feloun:

For love of thine childe me menez de
trefoun,
Ich wes wod and wilde, ore fu en prifoun,
&c.

In the same manuscript I find a French poem probably written by an Englishman, and in the year 1300, containing the adventures of Gilote and Johanne, two ladies of gallantry, in various parts of England and Ireland; particularly at Winchester and Pontefract. f. 66. b. The curious reader is also referred to a French poem, in which the poet supposes that a minstrel, *jugleour*, travelling from London, cloathed in a rich tabard, met the king and his retinue. The king asks him many questions; particularly his lord's name, and the price of his horse. The minstrel evades all the king's questions by impertinent answers; and at last presumes to give his majesty advice. *Ibid.* f. 107. b.

with

with their translators: who perhaps unable to aspire to the praise of original writers, at least by this means contributed to adorn their native tongue: and who very probably would not have written at all, had not original writers, I mean their cotemporaries who wrote in French, furnished them with models and materials.

Hearne, to whose diligence even the poetical antiquarian is much obliged, but whose conjectures are generally wrong, imagines, that the old English metrical romance, called RYCHARDE CUER DE LYON, was written by Robert de Brunne. It is at least probable, that the leisure of monastic life produced many rhymers. From proofs here given we may fairly conclude, that the monks often wrote for the minstrels: and although our Gilbertine brother of Brunne chose to relate true stories in plain language, yet it is reasonable to suppose, that many of our antient tales in verse containing fictitious adventures, were written, although not invented, in the religious houses. The romantic history of *Guy earl of Warwick*, is expressly said, on good authority, to have been written by Walter of Exeter, a Franciscan Friar of Carocus in Cornwall, about the year 1292^s. The libraries of the monasteries were full of romances. *Bevis of Southampton*, in French, was in the

^s Carew's Surv. Cornw. p. 59. edit. ut supr. I suppose Carew means the metrical Romance of GUY. But Bale says that Walter wrote *Vitam Guidonis*, which seems to imply a prose history. x. 78. Giraldus Cambrensis also wrote Guy's history. Hearne has printed an *Historia Guidonis de Warwick*, Append. ad Annal. Dunstaple, num. xi. It was extracted from Girald. Cambrenf. hist. Reg. West-Sax. capit. xi. by Girardus Cornubiensis. Lydgate's *life of Guy*, never printed, is translated from this Girardus; as Lydgate himself informs us at the end. MSS. Bibl. Bodl. Laud. D. 31. f. 64. Tit. Here gynneth the liff of Guy of Warwick.

Out of the Latyn made by the Chronyler Called of old GIRARD CORNUBYENCE: Which wrote the dedis, with grete diligence, Of them that were in Westsex crowned kynges, &c.

See Wharton, Angl. Sacr. i. p. 89. Some have thought, that Girardus Cornubiensis and Giraldus Cambrensis were the same persons. This passage of Lydgate may perhaps shew the contrary. We have also in the same Bodleian manuscript, a poem on Guy and Colbrand, viz. MSS. Laud. D. 31. f. 87. More will be said on this subject.

library

library of the abbey of Leicester^b. In that of the abbey of Glastonbury, we find *Liber de Excidio Trojæ*, *Gesta Ricardi Regis*, and *Gesta Alexandri Regis*, in the year 1247^c. These were some of the most favorite subjects of romance, as I shall shew hereafter. In a catalogue of the library of the abbey of Peterborough are recited, *Amyx and Amelion*^d, *Sir Tristram*, *Guy de Burgoyne*, and *Gesta Osuelis*^e, all in French: together with *Merlin's Prophecies*, *Turpin's Charlemagne*, and the *Destruction of Troy*^f. Among the books given to Winchester college by the founder William of Wykeham, a prelate of high rank, about the year 1387, we have *Chronicon Trojæ*^g. In the library of Windsor college, in the reign of Henry the eighth, were discovered in the midst of missals, psalters, and homilies, *Duo libri Gallici de Romances, de quibus unus liber de Rose, et alius difficilis materiæ*^h. This is the language of the king's commissioners, who searched the archives of the college: the first of these two French romances is perhaps John de Meun's *Roman de la Rose*. A friar, in Pierce Plowman's *Visions*, is said to be much better acquainted with the *Rimes of*

^b See *Registrum Librorum omnium et Jo- calium in monasterio S. Mariæ de Pratis prope Leycestriam*. fol. 132. b. In MSS. Bibl. Bodl. Laud. I. 75. This catalogue was written by Will. Charite one of the monks, A. D. 1517. fol. 139.

^c Hearne's Joann. Glaston. Catal. Bibl. Glaston. p. 435. One of the books on Troy is called *bonus et magnus*. There is also "Liber de Captione Antiochiæ, Gallice. *legibilis*." *ibid*.

^d The same Romance is in MSS. Harl. Brit. Mus. 2386. §. 42. See Du Cang. Gloss. Lat. i. Ind. Auctor. p. 193. There is an old manuscript French MORALITY on this subject, *Comment Amille tue ses deux enfans pour guerir Amis son compagnon*, &c. Beauchamps, Rech. Theatr. Fr. p. 109. There is a French metrical romance *Histoire d'Amys et Amilion*, Brit. Mus. MSS. Reg. 12. C. xii. 9.

^e There is a Romance called *OTUEL*, MSS. Bibl. Adv. Edingb. W. 4. 1. xxviii. I think he is mentioned in Charlemagne's story. He is converted to christianity, and marries Charlemagne's daughter.

^f Gunton's Peterb. p. 108. seq.—I will give some of the titles as they stand in the catalogue. — *Dares Phrygius de Excidio Trojæ*, bis. p. 180. *Propheciæ Merlini versificæ*, p. 182. *Gesta Caroli secundum Turpinum*, p. 187. *Gesta Enceæ post destructionem Trojæ*, p. 198. *Bellum contra Runicum illam*, p. 202. There are also the two following articles, viz. "Certamen inter regem Johannem et Barones, versificæ." "Per H. de Davenech." p. 188. This I have never seen, nor know any thing of the author. "Versus de ludo scaccorum." p. 195.

^g Ex archivis Coll. Wint.

^h Dugd. Mon. iii. Eccles. Collegiat. p. 80.

Robin

Robin Hood, and *Randal of Chester*, than with his Pater-noster². The monks, who very naturally sought all opportunities of amusement in their retired and confined situations, were fond of admitting the minstrels to their festivals; and were hence familiarised to romantic stories. Seventy shillings were expended on minstrels, who accompanied their songs with the harp, at the feast of the installation of Ralph abbot of Saint Augustin's at Canterbury, in the year 1309. At this magnificent solemnity, six thousand guests were present in and about the hall of the abbey³. It was not deemed an occurrence unworthy to be recorded, that when Adam de Orleton, bishop of Winchester, visited his cathedral priory of Saint Swithin in that city, a minstrel named Herbert was introduced, who sung the *Song of Colbrond* a Danish giant, and the tale of *Queen Emma delivered from the plough-shares*, in the hall of the prior Alexander de Herriard, in the year 1338. I will give this very curious article, as it appears in an ancient register of the priory. "*Et cantabat Jocularior quidam nomine Herebertus CANTICUM Colbrondi, necnon Gestum Emme regine a judicio ignis liberate, in aula prioris*." In an annual account-roll of the Augustine priory of Bicester in Oxfordshire, for the year 1431, the following entries relating to this subject occur, which I chuse to exhibit in the words of the original. "*DONA PRIORIS. Et in datis cuidam citbarizatori in die sancti Jeronimi, viii. d. — Et in datis alteri ci-*

² Fol. xxvi. b. edit. 1550.

³ Dec. Script. p. 2011.

⁴ Registr. Priorat. S. Swithini Winton. MSS. pergam. in Archiv. de Wolvesey Wint. These were local stories. Guy fought and conquered Colbrond a Danish champion, just without the northern walls of the city of Winchester, in a meadow to this day called Danemarch; and Colbrond's battle-ax was kept in the treasury of S. Swithin's priory till the dissolution. Th. Rudb. apud Wharton, Angl. Sacr. i. 211. This history remained in rude painting

against the walls of the north transept of the cathedral till within my memory. Queen Emma was a patroness of this church, in which she underwent the trial of walking blindfold over nine red hot ploughshares. Colbrond is mentioned in the old romance of the *Squyr of Lowe Degree*. Signat. a. iii.

Or els so doughty of my honde
As was the gyaunte syr Colbronde.

See what is said above of Guy earl of Warwick, who will again be mentioned.

N *tharizatori*

“ *tbarizatori in ffesto Apostolorum Simonis et Jude cognomine Hendy,*
 “ *xii d. — Et in datis cuidam minstrallo domini le Talbot infra*
 “ *natale domini, xii. d. — Et in datis ministrallis domini le*
 “ *Straunge in die Epiphanie, xx. d. — Et in datis duobus mi-*
 “ *nistrallis domini Lovell in crastino S. Marci evangeliste, xvi. d.*
 “ *— Et in datis ministrallis ducis Glocestrie in ffesto nativitatis*
 “ *beate Marie, iii s. iv d.”* I must add, as it likewise paints
 the manners of the monks, “ *Et in datis cuidam Ursario,*
 “ *iiii d.”* In the prior’s accounts of the Augustine canons
 of Maxtoke in Warwickshire, of various years in the reign
 of Henry the sixth, one of the styles, or general heads, is
 DE JOCULATORIBUS ET MIMIS. I will, without apology,
 produce some of the particular articles, not distinguishing
 between *Mimi, Joculatores, Jocatores, Lusores, and Cithariste* :
 who all seem alternately, and at different times, to have
 exercised the same arts of popular entertainment. “ *Jocu-*
 “ *latori in septimana S. Michaelis, iv d. — Cithariste tempore na-*
 “ *talis domini et aliis jocatoribus, iv d. — Mimis de Solibull, vi d.*
 “ *— Mimis de Coventry, xx d. — Mimo domini Ferrers, vi d. —*
 “ *Lusoribus de Eton, viii d. — Lusoribus de Coventry, viii d. —*
 “ *Lusoribus de Daventry, xii d. — Mimis de Coventry, xii d. —*
 “ *Mimis domini de Asteley, xii d. — Item iii. mimis domini de*
 “ *Wareweyk, x d. — Mimo ceco, ii d. — Sex mimis domini de*
 “ *Chynton. — Duobus Mimis de Rugeby, x d. — Cuidam cithariste,*
 “ *vi d. — Mimis domini de Asteley, xx d. — Cuidam cithariste,*
 “ *vi d. — Cithariste de Coventry, vi. d. — Duobus citharistis de*
 “ *Coventry, viii d. — Mimis de Rugeby, viii d. — Mimis domini*
 “ *de Buckeridge, xx d. — Mimis domini de Stafford, ii s. — Lu-*
 “ *soribus de Coleshille, viii d.”* Here we may observe, that

* Ex. Orig. in Rotul. pergamen. Tit.
 “ *Comptus dni Ricardi Parentyn Prioris,*
 “ *et fratris Ric. Albon canonici, burfarii*
 “ *ibidem, de omnibus bonis per eisdem*
 “ *receptis et liberatis a crastino Michaelis*
 “ *anno Henrici Sexti post conquestum oc-*
 “ *tavo usque in idem crastinum anno R.*

“ *Henrici predicti nono.”* In Thesauriar.
 Coll. SS. Trin. Oxon. Bishop Kennet has
 printed a Computus of the same monastery
 under the same reign, in which three or four
 entries of the same sort occur. Paroch. An-
 tiq. p. 578.

† Ex orig. penes me.

the minstrels of the nobility, in whose families they were constantly retained, travelled about the county to the neighbouring monasteries; and that they generally received better gratuities for these occasional performances than the others. Solihull, Rugby, Colehill, Eton, or Nun-Eton, and Coventry, are all towns situated at no great distance from the priory^u. Nor must I omit that two minstrels from Coventry made part of the festivity at the consecration of John, prior of this convent, in the year 1432, viz. "Dat. duobus mimis de Coventry in die consecrationis prioris, xii d."^w Nor is

^u In the ancient annual rolls of account of Winchester college, there are many articles of this sort. The few following, extracted from a great number, may serve as a specimen. They are chiefly in the reign of Edward iv. viz. *In the year 1481.* "Et in fol. ministrallis dom. Regis venientibus ad collegium xv. die Aprilis, cum 12*d.* solut. ministrallis dom. Episcopi Wynton venientibus ad collegium primo die Junij, iiii*s.* iiii*d.*—Et in dat. ministrallis dom. Arundell ven. ad Coll. cum viii*d.* dat. ministrallis dom. de Lawarr, ii*s.* iiii*d.*"—*In the year 1483.* "Sol. ministrallis dom. Regis ven. ad Coll. iii*s.* iiii*d.*"—*In the year 1472.* "Et in dat. ministrallis dom. Regis cum viii*d.* dat. duobus Berewardis ducis Clarentie, xx*d.*—Et in dat. Johanni Stulto quondam dom. de Warewyc, cum iiii*d.* dat. Thome Nevyle taborario.—Et in datis duobus ministrallis ducis Gloucestrie, cum iiii*d.* dat. uni ministrallo ducis de Northumberland, viii*d.*—Et in datis duobus citharatoribus ad vices venient. ad collegium viii*d.*"—*In the year 1479.* "Et in datis satrapis Wynton venientibus ad coll. festo Epiphanie, cum xii*d.* dat. ministrallis dom. episcopi venient. ad coll. infra octavas epiphanie, iii*s.*"—*In the year 1477.* "Et in dat. ministrallis dom. Principis venient. ad coll. festo Ascensionis Domini, cum xx*d.* dat. ministrallis dom. Regis, v*s.*"—*In the year 1464.* "Et in dat. ministrallis comitis Kancie venient. ad Coll. in mense Julij, iiii*s.* iiii*d.*"—*In the*

year 1467. "Et in datis quatuor mimis dom. de Arundell venient. ad Coll. xiii. die febr. ex curialitate dom. Custodis, ii*s.*"—*In the year 1466.* "Et in dat. satrapis, [ut *supr.*] cum ii*s.* dat. iiii. interludentibus et J. Meke citharista eodem festo, iiii*s.*"—*In the year 1484.* "Et in dat. uni ministrallo dom. principis, et in aliis ministrallis ducis Gloucestrie v. die Julij, xx*d.*"—The minstrels of the bishop, of lord Arundel, and the duke of Gloucester, occur very frequently. In domo muniment. coll. prædict. in cista ex orientali latere.

In rolls of the reign of Henry the sixth, the countess of Westmoreland, sister of cardinal Beaufort, is mentioned as being entertained in the college; and in her retinue were the minstrels of her household, who received gratuities. Ex Rot. Comp. orig.

In these rolls there is an entry, which seems to prove that the *Lufores* were a sort of actors in dumb show or masquerade. *Rot. ann. 1467.* "Dat. luforibus de civitate Winton venientibus ad collegium in *aparatu suo* mens. Julij, v*s.* viii*d.*" This is a large reward. I will add from the same rolls, *ann. 1479.* "In dat. Joh. Pontifery and socio ludentibus in aula in die circumsionis, ii*s.*"

^w *Ibid.* It appears that the Coventry-men were in high repute for their performances of this sort. In the entertainment presented to queen Elizabeth at Killingworth castle, in the year 1575, The Coventry-men exhibited "their old storiall sheaw," Laneham's *Narrative*, &c. p. 32. Minstrels

it improbable, that some of our greater monasteries kept minstrels of their own in regular pay. So early as the year 1180, in the reign of Henry the second, *Jeffrey the harper* received a corrody, or annuity, from the Benedictine abbey of Hyde near Winchester^x; undoubtedly on condition that he should serve the monks in the profession of a harper on public occasions. The abbies of Conway and Stratflur in Wales respectively maintained a bard^y: and the Welsh monasteries in general were the grand repositories of the poetry of the British bards^z.

In the statutes of New-college at Oxford, given about the year 1380, the founder bishop William of Wykeham orders his scholars, for their recreation on festival days in the hall after dinner and supper, to entertain themselves with songs, and other diversions consistent with decency: and to recite poems, chronicles of kingdoms, the wonders of the world, together with the like compositions, not misbecoming the clerical character. I will transcribe his words. "Quando
 " ob dei reverentiam aut sue matris, vel alterius sancti cuius-
 " cunque, tempore yemali, ignis in aula fociis ministratur;
 " tunc scolaribus et fociis post tempus prandii aut cene, li-
 " ceat gracia recreationis, in aula, in Cantilenis et aliis fo-
 " laciis honestis, moram facere condecentem; et Poemata,
 " regnorum Chronicas, et mundi hujus Mirabilia, ac cetera

strels were hired from Coventry to perform at Holy Crosse feast at Abingdon, Berks, 1422. Hearne's Lib. Nig. Scacc. ii. p. 598. See an account of their play on Corpus Christi day, in Stevens's Monasticon, i. p. 138. And Hearne's Fordun, p. 1450. sub. an. 1492.

^x Madox, Hist. Exchequer, p. 251. Where he is styled, "Galfridus citharcedus."

^y Powell's CAMBRIA. To the Reader. pag. 1. edit. 1581.

^z Evans's Diss. de Bardis. Specimens of Welsh poetry. p. 92. Wood relates a

story of two itinerant priests coming, towards night, to a cell of Benedictines near Oxford, where, on a supposition of their being mimes or minstrels, they gained admittance. But the cellarer, sacrist, and others of the brethren, hoping to have been entertained with their *gesticulatoriis ludicrisque artibus*, and finding them to be nothing more than two indigent ecclesiastics who could only administer spiritual consolation, and being consequently disappointed of their mirth, beat them and turned them out of the monastery. Hist. Antiq. Univ. Oxon. i. 67. Under the year 1224.

que

“ que statum clericalem condecorant, serioſius pertractare .”
 The latter part of this injunction ſeems to be an explication of the former : and on the whole it appears, that the *Cantilenæ* which the ſcholars ſhould ſing on theſe occaſions, were a ſort of *Poemata*, or poetical Chronicles, containing general hiſtories of kingdoms ^b. It is natural to conclude, that they preferred pieces of Engliſh hiſtory : and among Hearne’s manuſcripts I have diſcovered ſome fragments on vellum ^c, containing metrical chronicles of our kings ; which, from the nature of the compoſition ſeem to have been uſed for this purpoſe, and answer our idea of theſe general *Chronica regnorum*. Hearne ſuppoſed them to have been written about the time of Richard the firſt ^d : but I rather aſſign them to the reign of Edward the firſt, who died in the year 1307. But the reader ſhall judge. The following fragment begins abruptly with ſome rich preſents which king Athelſtan received from Charles the third, king of France : a nail which pierced our Saviour’s feet on the croſs, a ſpear with which Charlemagne fought againſt the Saracens and which ſome ſuppoſed to be the ſpear which pierced our Saviour’s ſide, a part of the holy croſs encloued in cryſtal, three of the thorns from the crown on our Saviour’s head, and a crown formed entirely of precious ſtones, which were endued with a myſtical power of reconciling enemies.

Ther in was cloſyd a nayle grete
 That went thorw oure lordis fete.

^a Rubric. xviii. The ſame thing is enjoined in the ſtatutes of Wincheſter college, Rubr. xv. I do not remember any ſuch paſſage in the ſtatutes of preceding colleges in either univerſity. But this injunction is afterwards adopted in the ſtatutes of Magdalene college ; and from thence, if I recollect right, was copied into thoſe of Corpus Chriſti, Oxford.

^b Hearne thus underſtood the paſſage.

^c The wiſe founder of New college permitted them [metrical chronicles] to be ſung by the fellows and ſcholars upon extraordinary days.” Heming. Cartul. ii. APPEND. Numb. ix. § vi. p. 662.

^d Given to him by Mr. Murray. See Heming. Chartul. ii. p. 654. And Rob. Glouc. ii. p. 731. Nunc MSS. Bibl. Bodl. Oxon. RAWLINS. Cod. 4to. [E. Pr. 87.]

^e Ubi ſupr.

Gyt

Gyt * he presentyd hym the spere
 That Charles was wont to bere
 Agens the Sarafyns in batayle;
 Many swore and fayde faunfayle ^f,
 That with that spere smerte ^e
 Our lorde was stungen to the herte,
 And a party ^h of the holi crosse
 In crystal done in a cloos.
 And three of the thornes kene
 That was in Cristes hede sene,
 And a ryche crowne of golde
 Non rycher kyng wer y scholde,
 Y made within and without
 With pretius stonys alle a bowte,
 Of eche manir vertu thry ⁱ
 The stonys hadde the mayftry
 To make frendes that evere were fone,
 Such a crowne was never none,
 To none erthelyche mon y wroght
 Syth God made the world of nogth.
 Kyng Athelstune was glad and blythe,
 And thankud the kyng of Ffraunce fwythe,
 Of gyfts nobul and ryche
 In crystiantie was no hym leche.
 In his tyme, I understonde,
 Was Guy of Warwyk yn Inglonde,
 And ffor Englund dede batayle
 With a mygti gyande, without fayle;
 His name was hote Colbrond
 Gwy hym slough with his hond.

* Yet. Moreover.

^f Without doubt. *Fr.*

^e Sharp, strong. So in the *Lives of the Saints*, MSS. *supr. citat.* In the *Life of S. Edmund*.

For Saint Edmund had a *smerte zerde*, &c.

i. e. "He had a strong rod in his hand, &c."

^h Part. Piece.

ⁱ Three.

Seven yere kyng Athelston
 Held this his kyngdome
 In Ingland that ys so mury,
 He dyedde and lythe at Malmesbury^{*}.
 After hym regned his brother Edmond
 And was kyng of Ingelond,
 And he ne regned here,
 But unneth nine yere,
 Sith hyt be falle at a feste
 At Caunterbury¹ a cas unwrest^m,
 As the kyng at the mete sat
 He behelde and under that
 Of a theef that was desgyse
 Amonge hys knyghtes god and wise;
 The kyng was hefty and sterre uppe
 And hent the thefe by the toppeⁿ,
 And cast hym doune on a ston:
 The theefe brayde out a knyfe a non
 And the kyng to the hert threste,
 Or any of his knyghtes weste^o:
 The barónys sterre up anone,
 And slough the theefe swythe sone,
 But arst^p he wounded many one,
 Through the fflesh and through the bone:

* To which monastery he gave the fragment of the holy cross given him by the king of France. Rob. Glouc. p. 276.

King Athelston lovede much Malmesbury
 y wis,
 He zef of the holy cross som, that there
 gut ys.

It is extraordinary that Peter Langtoft should not know where Athelstan was buried: and as strange that his translator

Rob. de Brunne should supply this defect by mentioning a report that his body was lately found at Hexham in Northumberland. Chron. p. 32.

¹ Rob. of Gloucester says that this happened at Pucklechurch near Bristol. p. 277. But Rob. de Brunne at Canterbury, whether the king went to hold the feast of S. Austin. p. 33.

^m A wicked mischance.

ⁿ Head. ^o Perceived.

^p Arrest. First.

To

To Glastenbury they bare the kynge,
 And ther made his buryinge ¹.
 After that Edmund was ded,
 Reyned his brother Edred;
 Edred reyned here
 But unnethe thre yere, &c.
 After hym reyned feynt Edgare,
 A wyfe kynge and a warre:
 Thilke nyghte that he was bore,
 Seynt Dunstan was glad ther fore;
 Ffor herde that swete stevene
 Of the angels of hevene:
 In the songe thei songe bi ryme,
 " Y blessed be that ylke tyme
 " That Edgare y bore y was,
 " Ffor in hys tyme schal be pas,
 " Ever more in hys kyngdome."
 The while he liveth and feynt Dunston,
 Ther was so meche grete foyson ²,
 Of all good in every tonne;
 All wyle that last his lyve,
 Ne lored he never fyght ne stryve.

* * *

The knyghtes of Wales, all and some
 Han to swery and othes holde,
 And trewe to be as y told,
 To bring trynge hym trewage ³ yeaere,
 CCC. wolves eche zere;

¹ At Gloucester, says Rob. de Brunne, p. 33. But Rob. of Gloucester says his body was brought from Pucklechurch, and interred at Glastonbury: and that hence the town of Pucklechurch became part of

the possessions of Glastonbury abbey. p. 278.

² This song is in Rob. Gl. Chron. p. 281.

³ Provison. ⁴ Ready.

And

And fo they dyde trewliche
 Three yere pleyneverlyche,
 The ferthe yere myght they fynde non
 So clene thay wer all a gon,

* * *

And the kyng hyt hem forgat
 For he nolde hem greve,
 Edgare was an holi man
 That oure lorde, &c.

Although we have taken our leave of Robert de Brunne, yet as the subject is remarkable, and affords a striking portraiture of antient manners, I am tempted to transcribe that chronicler's description of the presents received by king Athelstane from the king of France; especially as it contains some new circumstances, and supplies the defects of our fragment. It is from his version of Peter Langtoft's chronicle abovementioned.

At the feste of oure lady the Assumpcion,
 Went the king fro London to Abindon.
 Thider out of France, fro Charles kyng of fame,
 Com the of Boloyne, Adulphus was his name,
 And the duke of Burgoyne Edmonde sonne Reynere.
 The brouht kyng Athelston present withouten pere:
 Fro Charles kyng sanz faile thei brouht a gonfaynour *
 That faynt Morice in batayle before the legioun;
 And scharp lance that thrilled Jhesu fide;
 And a suerd of golde, in the hilte did men hide
 Tuo of the nayles that war thorh Jhesu fete;
 Tached * on the croys, the blode thei out lete;
 And som of the thornes that don were on his heved,
 And a fair pece that of the croys leved *,
 That faynt Heleyn sonne at the batayle won

* Banner.

* Tacked. Fastened.

* Remained.

O

Of

Of the foudan of Afkalone his name was Madan,
 Than blewe the trumpets full loud and full schille,
 The kyng com in to the halle that hardy was of wille :
 Than spak Reyner Edmunde sonne, for he was messengere,
 " Athelstan, my lord the gretes, Charles that has no pere ;
 " He sends the this present, and sais, he wille hym bynde
 " To the thorn^y Ilde thi siftere, and tille alle thi kynde."
 Befor the messengers was the maiden brouht,
 Of body so gentill was non in erthe wrouht ;
 No non so faire of face, of spech so lusty,
 Scho granted befor tham all to Charles hir body :
 And so did the kyng, and alle the baronage,
 Mikelle was the richesse thei purveied in hir passage^z.

Another of these fragments, evidently of the same composition, seems to have been an introduction to the whole. It begins with the martyrdom of saint Alban, and passes on to the introduction of Walfail, and to the names and division of England.

And now he ys alle so hole y fonde,
 As whan he was y leyde on grounde.
 And gyf ge wille not^y trow me,
 Goth to Westmynstere, and ye mow fe.
 In that tyme Seynt Albon,
 For Goddys love^b tholed martirdome,
 And xl. yere with schame and^c schonde
 Was^d drowen oute of Englund.
 In that tyme^e weteth welle,
 Cam ferst Walfayle and drynkehayl

^y "Thee through."

^z Chron. p. 29. 30. Afterwards follows the combat of Guy with "a hogge" [huge] geant, hight Colibrant." As in our fragment. p. 31. See Will. Malmf. Gest. Angl. ii. 6. The lance of Charle-

magne is to this day shewn among the relics of St. Dennis's in France. Carpentier, Suppl. Gloss. Lat. Du-cang. tom. ii. p. 994. edit. 1766.

^a Believe. ^b Suffered. ^c Confusion.

^d Driven, drawn. ^e Know ye.

In to this lond, with owte ^f wene,
 Thurghe a mayde ^e brygh and ^b schene.
 Sche was ⁱ cleput mayde Ynge.
 For hur many dothe rede and fynge
 Lordyngys ^k gent and free.
 This lond hath y hadde namys thre.
 Fereft hit was cleput Albyon,
 And syth ^l for Brut Bretayne a non,
 And now Ynglond cleput hit ys,
 Aftir mayde Ynge y wyffe.
 Thilke Ynge fro Saxone was come,
 And with here many a moder sonne.
 For gret hungure y understonde
 Ynge went oute of hure londe.
 And thorow leue of oure kyng
 In this land sche hadde reftyng.
 As meche lande of the kyng sche ^m bade,
 As with a hole hyde ⁿ me mygth sprede.
 The kyng ^o graunt he bonne.
 A strong castel sche made sone,
 And whan the castel was al made,
 The kyng to the mete sche ^p bade.
 The kyng graunted here a none.
 He wyft not what thay wold done.

* * *

And sayde to ^a ham in this manere,
 " The kyng to morow schal ete here.
 " He and alle hys men,
 " Ever ^r one of us and one of them,

^f Doubt. ^e Bright. ^b Fair. ⁱ Called. ^o Granted her request. ^p Bid.
^k Gentle. ^l From, because of. ^q Then. ^r Every.
^m Requested, desired. ⁿ Men might.

" To geder schal fitte at the mete.
 " And when thay have al most y ete,
 " I wole say wassayle to the kyng,
 " And fle hym with oute any ' leyng.
 " And loke that ye in this manere
 " Eche of gow fle his ' fere."
 And so sche dede thenne,
 Slowe the kyng and alle hys men.
 And thus, thorowgh here " queyntyfe,
 This londe was wonne in this wyfe.
 Syth " a non sone an * fwythe
 Was Englund ' deled on fyve,
 To fyve kynggys trewelyche,
 That were nobyl and fwythe ryche.
 That one hadde alle the londe of Kente,
 That ys free and fwythe gente.
 And in hys lond byshopus tweye.
 Worthy men * where theye.
 The archebyshop of Caunturbery,
 And of Rochestore that ys mery.
 The kyng of Effex of * renon
 He hadde to his portion
 Westschire, Barkschire,
 Souffex, Southamptshire.
 And ther to Dorsetshyre,
 All Cornewalle and Devenshire.
 All thys were of hys ^b anypre.
 The king hadde on his hond
 Five byshopes starke and strong,
 Of Salusbury was that on.

As to the *Mirabilia Mundi*, mentioned in the statutes of New College at Oxford, in conjunction with these *Poemata*

* Lye. ¹ Companion. ^u Stratagem. ^v After. ^x Very.
^v Divided. ^z Were. ^a Renown. ^b Empire.

and

and *Regnorum Chronica*, the immigrations of the Arabians into Europe and the crusades produced numberless accounts, partly true and partly fabulous, of the wonders seen in the eastern countries; which falling into the hands of the monks, grew into various treatises, under the title of *Mirabilia Mundi*. There were also some professed travellers into the East in the dark ages, who surprised the western world with their marvellous narratives, which could they have been contradicted would have been believed. At the court of the grand Khan, persons of all nations and religions, if they discovered any distinguished degree of abilities, were kindly entertained and often preferred.

In the Bodleian library we have a superb vellum manuscript, decorated with antient descriptive paintings and illuminations, entitled, *Histoire de Graunt Kaan et des MERVEILLES DU MONDE*. The same work is among the royal manuscripts. A Latin epistle, said to be translated from the Greek by Cornelius Nepos, is an extremely common manuscript, entitled, *De situ et Mirabilibus Indiae*. It is from

^c The first European traveller who went far Eastward, is Benjamin a Jew of Tudela in Navarre. He penetrated from Constantinople through Alexandria in Egypt and Persia to the frontiers of Tzin, now China. His travels end in 1173. He mentions the immense wealth of Constantinople; and says that its port swarmed with ships from all countries. He exaggerates in speaking of the prodigious number of Jews in that city. He is full of marvellous and romantic stories. William de Rubruquis, a monk, was sent into Persia Tartary, and by the command of S. Louis king of France, about the year 1245. As was also Carpini, by Pope Innocent the fourth. Their books abound with improbabilities. Marco Polo a Venetian nobleman travelled eastward into Syria and Persia to the country constantly called in the dark ages Cathay, which proves to be the northern part of China. This was about the year 1260. His book is entitled *De*

Regionibus Orientis. He mentions the immense and opulent city of Cambalu, undoubtedly Pekin. Hakluyt cites a friar, named Oderick, who travelled to Cambalu in Cathay, and whose description of that city corresponds exactly with Pekin. Friar Bacon about 1280, from these travels formed his geography of this part of the globe, as may be collected from what he relates of the Tartars. See Purchas Pilgr. iii. 52. And Bac. Op. Maj. 228. 235.

^d MSS. Bodl. F. 10. fol. prægrand. ad calc. Cod. The hand-writing is about the reign of Edward the third. I am not sure whether it is not Mandeville's book.

^e Brit. Mus. MSS. Bibl. Reg. 19 D. i. 3.

^f It was first printed à *Jacobo Catalanensi* without date or place. Afterwards at Venice 1499. The Epistle is inscribed: *Alexander Magnus Aristoteli præceptoris suo salutem dicit*. It was never extant in Greek.

Alexander

Alexander the Great to his preceptor Aristotle: and the Greek original was most probably drawn from some of the fabulous authors of Alexander's story.

There is a manuscript, containing *La Chartre que Prestre Jehan maunda a Fredewik l'Empereur DE MERVAILLES DE SA TERRE*^s. This was Frederick Barbarossa, emperor of Germany, or his successor; both of whom were celebrated for their many successful enterprizes in the holy land, before the year 1230. Prester John, a christian, was emperor of India. I find another tract, *DE MIRABILIBUS Terræ Sanctæ*^h. A book of Sir John Mandeville, a famous traveller into the East about the year 1340, is under the title of *Mirabilia Mundi*ⁱ. His Itinerary might indeed have the same title^k. An English title in the Cotton library is, "The Voiage and "Travailes of Sir John Maundevile knight, which treateth "of the way to Hierusalem and of the MARVEYLES of "Inde with other ilands and countreyes." In the Cotton library there is a piece with the title, *Sanctorum Loca, MIRABILIA MUNDI, &c*^l. Afterwards the wonders of other coun-

^s Ibid. MSS. Reg. 20 A. xii. 3. And in Bibl. Bodl. MSS. Bodl. E. 4. 3. "Litteræ Joannis Presbiteri ad Fredericum Imperatorem, &c."

^h MSS. Reg. 14 C. xiii. 3.

ⁱ MSS. C. C. C. Cant. A. iv. 69. We find *De Mirabilibus Mundi Liber*, MSS. Reg. ut supr. 13. E. ix. 5. And again, *De Mirabilibus Mundi et Viris illustribus Tractatus* 14. C. vi. 3.

^k His book is supposed to have been interpolated by the monks. Leland observes, that Asia and Africa were parts of the world at this time, "Anglis de sola fere nominis umbra cognitas." Script. Br. p. 366. He wrote his Itinerary in French, English, and Latin. It extends to Cathay, or China, before mentioned. Leland says, that he gave to Beckett's shrine in Canterbury cathedral a glass globe enclosing an apple, which he probably brought from the east.

Leland saw this curiosity, in which the apple remained fresh and undecayed. Ubi supr. Maundeville, on returning from his travels, gave to the high altar of S. Alban's abbey church a sort of Patera brought from Egypt, now in the hands of an ingenious antiquary in London. He was a native of the town of S. Alban's, and a physician. He says that he left many MERVAYLES unwritten; and refers the curious reader to his MAPPA MUNDI, chap. cviii. cix. A history of the Tartars became popular in Europe about the year 1310, written or dictated by Aiton a king of Armenia, who having traversed the most remarkable countries of the east, turned monk at Cyprus, and published his travels; which, on account of the rank of the author, and his amazing adventures, gained great esteem.

^l Galb. A. xxi. 3.

tries were added: and when this sort of reading began to grow fashionable, Gyraldus Cambrensis composed his book *De MIRABILIBUS Hiberniæ*^m. There is also another *De MIRABILIBUS Angliæ*ⁿ. At length the superstitious curiosity of the times was gratified with compilations under the comprehensive title of *MIRABILIA Hiberniæ, Angliæ, et Orientalis*^o. But enough has been said of these infatuations. Yet the history of human credulity is a necessary speculation to those who trace the gradations of human knowledge. Let me add, that a spirit of rational enquiry into the topographical state of foreign countries, the parent of commerce and of a thousand improvements, took its rise from these visions.

I close this section with an elegy on the death of king Edward the first, who died in the year 1307.

I.

Alle that beoth of huert trewe^p
 A stounde herkneth to my songe^q
 Of duel that Dethe has dihte us newe.
 That maketh me seke and forewe amonge:
 Of a knyht that wes so stronge
 Of whom god hath done ys wille;
 Methuncheth^r that Deth has don us wronge
 That he^s so sone shall ligge stille.

^m It is printed among the *Scriptores Hist. Angl.* Francof. 1602. fol. 692. Written about the year 1200. It was so favourite a title that we have even *De MIRABILIBUS Veteris et Novi Testamenti*. MSS. Coll. Æn. Naf. Oxon. Cod. 12. f. 190. a.
ⁿ Bibl. Bodl. MSS. C. 6.
^o As in MSS. Reg. 13 D. i. 11. I must not forget that the *Polybistor* of Julius So-

linus appears in many manuscripts under the title of *Solinus de Mirabilibus Mundi*. This was so favourite a book, as to be translated into hexameters by some monk in the twelfth century, according to Voss. Hist. Latin. iii. p. 721.
^p "Be of true heart."
^q A little while.
^r Methinks. ^s The king.

II.

II.

Al England ahte ' forte knowe :
 Of whom that fong ys that yfyng,
 Of Edward kynge that ys so bolde,
 Gent ^b al this world is nome con springe :
 Trewest mon of al thinge,
 Ant in werre ware and wise ;
 For hym we ahte our honden ^w wryng,
 Of cristendome he bare the pris.

III.

Byfore that oure kynge was ded
 He speke as mon that was in care
 " Clerkes, knyghts, barrons, he fed
 " Ycharge ou ^{*} by oure sware ^r
 " That ye be to Englonde trewe,
 " Y deze ^z y ne may lyven na more ;
 " Helpeth mi sone, ant crowneth him newe,
 " For he is ^a next to buen y-core.

IV.

" Iche biqueth myn hirte aryht,
 " That hit be write at mi devys,
 " Over the sea that Hue ^b be diht,
 " With fourscore knyghtes al of pris,
 " In werre that buen war aut wys,
 " Agein the hethene for te fyhte,
 " To wynne the croize that lowe lys,
 " Myself ycholde gef thet y myhte.

^r Ought for to.

^w Through. Sax. *zent. Yent.*

^{*} Hands. ^x You. ^y Oath.

^z Dexe. DEYE, die.

^a " Next, to be chosen."

^b One of his Officers.

V.

Kyng of Fraunce! thou hevedest funne^c;
 That thou the counsaill woldest fonde,
 To latte^d the wille of kyng Edward,
 To wende to the holi londe;
 Thet oure kyng hede take on honde,
 All Engelond to^e zeme and wyffe^f;
 To wenden in to the holy londe
 To wynn us heveriche^g blisse.

VI.

The messager to the pope com
 And seyede that our kyng was dede^h,
 Ysⁱ owne honde the lettre he nom^k,
 Ywis his herte wes ful gret:
 The pope himself the lettre redde,
 And sƿec a word of gret honour.
 "Alas! he seid, is Edward ded?
 "Of cristendome he ber the flour!"

^c Sin.^d Let, hinder.^e zeme, protect.^f Govern.^g Every.

^h He died in Scotland, Jul. 7, 1307. The chroniclers pretend, that the Pope knew of his death the next day by a vision or some miraculous information. So Robert of Brunne, who recommends this tragical event to those who "Singe and say in romance and ryme." Chron. p. 340. cdit. ut supr.

The Pope the tother day wist it in the court of Rome.

The Pope on the morn bifor the clergi cam
 And tolde tham biforn, the floure of cristendom

Was ded and lay on bere, Edward of Ingeland.

He said with hevychere, in spirit he it fond.

He adds, that the Pope granted five years of pardon to those who would pray for his soul.

ⁱ In bis.^k Took.

P

VII.

VII.

The pope is to chaumbre wende
 For dole ne mihte he speke na more ;
 Ant aftur cardinales he fende
 That mucche couthen of Cristes lore.
 Both the lasse¹ ant eke the more
 Bed hem both red ant synge :
 Gret deol me² myhte se thore³,
 Many mon is honde wrynge.

VIII.

The pope of Peyters stod at is maffe
 With ful gret solempnete,
 Ther me con⁴ the soule blisse :
 “ Kyng Edward, honoured thou be :
 “ God love thi sone come after the,
 “ Bring to ende that thou hast bygonne,
 “ The holy crois ymade of tre
 “ So fain thou woldest hit have ywonne.

IX.

“ Jerufalem, thou hast ilore
 “ The floure of al chivalrie,
 “ Now kyng Edward liveth na more,
 “ Alas, that he yet shulde deye !
 “ He wolde ha rered up ful heyge
 “ Our baners that bueth broht to grounde :
 “ Wel longe we may clepe⁵ and crie,
 “ Er we such a kyng have yfounde !”

¹ Less.² There.³ Men.⁴ Began.⁵ Call.

X.

Now is Edward of Carnarvan^a,
 Kyng of Engelond al aplyht^b;
 God lete hem ner be worfe man
 Then his fader ne lasse of myht,
 To holden is pore man to ryht
 And underfende good counfail,
 All Englund for to wyffe and dyht
 Of gode knightes darh^c hym nout fail.

XI.

Thah mi tonge were mad of stel
 Ant min herte yzote of bras
 The godnefs myht y never telle
 That with kyng Edward was.
 Kyng as thou art cleped conquerour
 In vch battaile thou heedeft prys,
 Gode bringe thi soule to the honeur
 That ever was and ever ys^d.

That the pope should here pronounce the funeral panegyric of Edward the first, is by no means surprizing, if we consider the predominant ideas of the age. And in the true spirit of these ideas, the poet makes this illustrious monarch's achievements in the holy land, his principal and leading topic. But there is a particular circumstance alluded to in

^a Edward the second born in Carnarvon castle.

^b Completely.

^c Thar, there.

^d MSS. Harl. 2253. f. 73. In a Miscellany called the *Muses Library*, compiled, as I have been informed, by an ingenious lady of the name of Cooper, there is an elegy on the death of Henry the first, "wrote immediately after his death, the

"author unknown." p. 4. Lond. Pr. for T. Davies, 1738. octavo. But this piece, which has great merit, could not have been written till some centuries afterwards. From the classical allusions and general colour of the phraseology, to say nothing more, it with greater probability belongs to Henry the eighth. It escaped me till just before this work went to press, that Dr. Percy had printed this elegy, Ball. ii. 9.

these stanzas, relating to the crusading character of Edward, together with its consequences, which needs explanation. Edward, in the decline of life, had vowed a second expedition to Jerufalem: but finding his end approach, in his last moments he devoted the prodigious sum of thirty thousand pounds to provide one hundred and forty knights, who should carry his heart into Palestine. But this appointment of the dying king was never executed. Our elegist, and the chroniclers, impute the crime of withholding so pious a legacy to the advice of the king of France, whose daughter Isabel was married to the succeeding king. But it is more probable to suppose, that Edward the second, and his profligate minion Piers Gaveston, dissipated the money in their luxurious and expensive pleasures.

* The poet says eighty.

SECT.